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AUDIO-VISUAL EDUCATION is published quarterly.

AUDIO-VISUAL EDUCATION aims at fostering interest in the use of audio visual techniques in education among teachers and social education workers.

It provides forum for teachers and social education workers to discuss and share their day to day experiences in this particular field.

It contains stimulating articles English and Hindi on various aspects of audio visual education and is profusely illustrated. It gives the latest information about the Central Film Library. It contains a useful feature entitled "How to Make it Yourself".

Contributions for consideration are invited and, if published, will be paid for at our usual rates.

AUDIO-VISUAL EDUCATION

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EDITORIAL

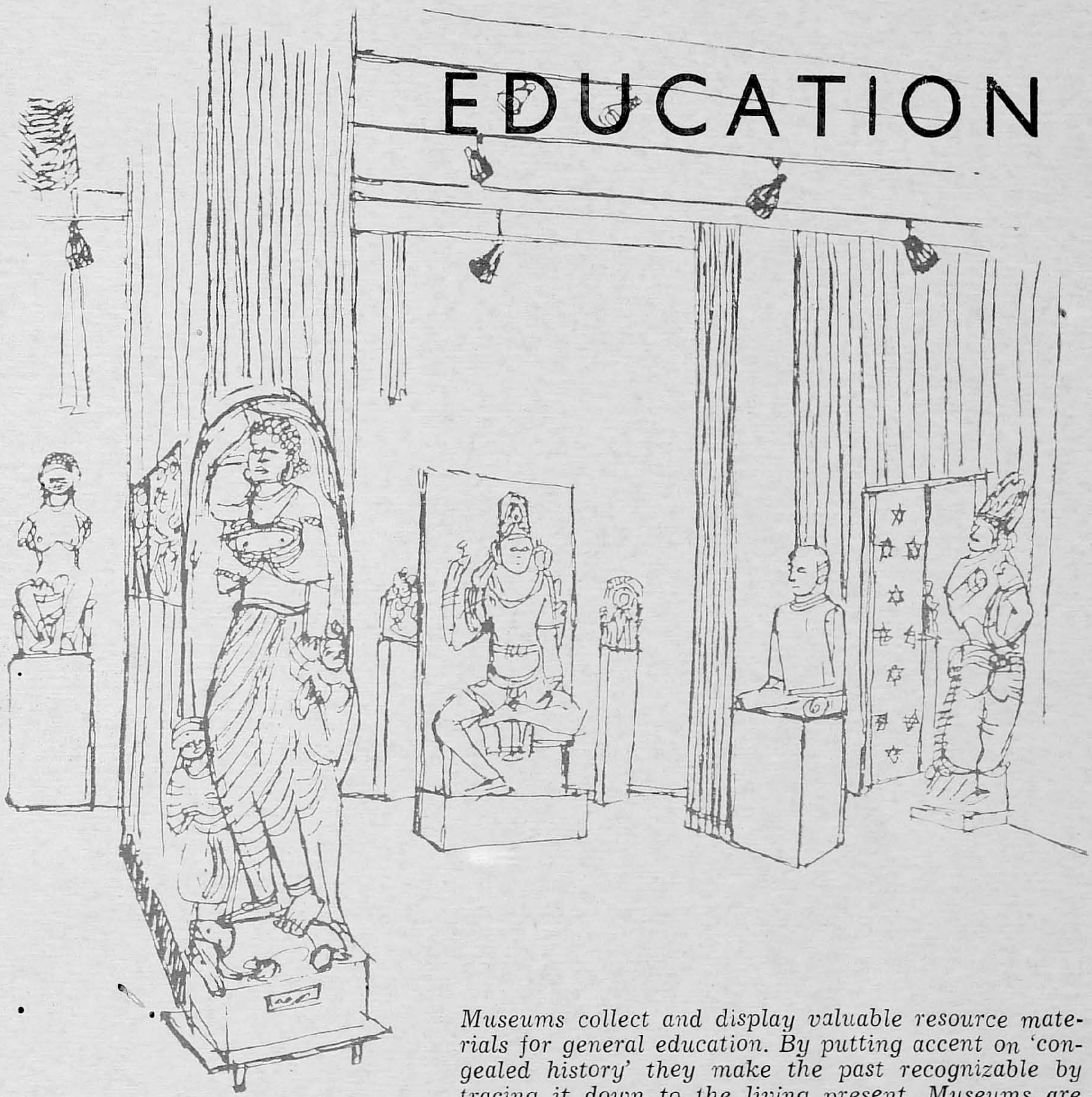
Nehru is India. He is our national symbol that is readily visualized by the masses. His memory will live with us and the succeeding generations as a vivid and pleasureable impression of the personal experience. He was unremitting in his vigorous endeavours to knit together the elements of our nation into a composite and solid structure. Struggling ceaselessly to blend the divergent elements together into a vigorous resurgent nation emerging out of rich heritage of culture and thought, Nehru led his countrymen for so many decades in the common fight against all barriers of caste, creed, religion, sex, and language.

This is all because he was a powerful communicator. The masses of India were put in a well-built frame work of mass communication by him. "By his own powerful and vibrant voice, which we will not hear any more, he created, moulded, inspired and kindled a whole generation of Indians, to a loyalty to the first principles which he held so dear".

The diffusion of ideas from him crossed all barriers He developed a phenomenon of commonality with his people in the struggle for independence and the reconstruction of modern India. Thus his words and speeches born of a sensitive mind have often made rich contribution to the media of communication or the field of audio-visual education.

In this special issue of the journal, we have attempted to integrate words and pictures that establish a clear relationship between Nehru and Audio-Visual Education. In the functional aspects of integrating and utilizing audio-visual techniques and experiences, this issue of the journal presents the views of Nehru on museums, films, travels, various art forms, etc. In an article, illustrated with photographs, the visit of a team from NIAVE to Teen Murti is reviewed. During, November, 1964 an exhibition of photographs depicting the life of Nehru, entitled "THE NEHRU LEGEND", was developed and arranged in the Institute. A brief photographic feature, based upon this exhibition has been incorporated. An annotated list of films, depicting some events or aspects of Nehru's life, has also been included.

MUSEUMS FOR EDUCATION



Museums collect and display valuable resource materials for general education. By putting accent on 'congealed history' they make the past recognizable by tracing it down to the living present. Museums are fascinating and contain more education than years of courses in college or university. The following text is from the speech delivered by Nehru at the Centenary Celebration of the Madras Government Museum, on November 27, 1951.

Museums, I think, are very necessary from a variety of points of view and some of the most exhilarating times that I have spent have been in museums—not in this country but chiefly in Europe and I have always been sorry that I could not spend more time there. What exactly a museum is and what purpose it serves are questions which can be answered in many ways. I suppose it is some kind of congealed history or a bit of the past locked up in your cabinets and placed so that you may have a glimpse of it. It is a place where you collect beautiful objects and it is

good to have beautiful objects for people to look at. More and more, people seem to lose all idea of what beauty is and to surround themselves with articles which certainly are not beautiful, whatever else they may be. It is quite extraordinary how people are losing any real appreciation of beauty. What is the reason? I am not talking of India only but of many other countries, too; whether it is symptomatic of the modern age or not, I do not know; but the fact remains that we are becoming more and more shoddy. What is worse, however, is that we sometimes seem to take pride in this fact. Therefore, it is desirable to collect articles of beauty. Even in a matter like children's toys, may I ask why they should be given horrible gollywogs as presents? I do not know. No doubt, children are interested in animals and they should have them. Why not have beautiful things and why not train them in the appreciation of beauty from their childhood instead of giving them toys which are caricatures of what they see? Such toys no doubt excite their curiosity but, at the same time, make them insensitive to beauty. Because of this tendency, which appears to me to be growing throughout the world, because of this lack of appreciation of any kind of beauty, it is desirable to collect articles of beauty from the past and the present so that we may at least have some standard to judge by and so that the people who come to the museums may see for a while articles of beauty, even though they may not generally see them in their daily lives.

Portrait Head : This powerful portrait gives a strong impression that the sculptor knew this man and was working according to his careful observations of an individual's appearance. It represents the Gandhara period in Indian art and dates from the 2nd or 3rd century A.D. when influences from the Western world, Greco-Roman conceptions of form and strangers from the north-west enriched the indigenous traditions.

On exhibition : National Museum, New Delhi.

There is another aspect of the museum which I called congealed history. Do people go there just to see odd things oddly displayed, just to see, as an oddity, something that existed five hundred or a thousand years ago or do they go to see something that might have significance for them even today? I do not know how history is taught because, at college, I hardly learnt history in the normal way, I read it myself and, therefore, my reading was not guided by experts at all. It was casual, though widespread, reading and I was fascinated by it. My fascination for history was not in reading about odd events that happened in the past but rather in its relation to the things that lead up to the present. Only then did it become alive to me. Otherwise it would have been an odd thing unconnected with my life or the world. It must somehow be connected in a series—something of the past leading to something else and that something else leading to the present. Then alone can history live for us.

Let us apply that to the museum. A museum which is really meant to interest and educate must be something which connects its objects with the things the visitors are used to seeing in their lives and in their environments. It should not be just a symbol of the distant, unconnected past. I do not know how far our experts think on these lines and prepare their museums on these lines. It is not the normal antiquarian's view of things. An antiquity is necessary, of course, to collect these antiquities but an antiquarian who himself becomes an antique piece is not much good. He must have some relation to the modern world. Then only can we make antiquity a living reality in terms of the modern world. Forgive me for these personal reflections. It seems to me incorrect for us to treat any period of the past as something cut off from subsequent periods or from the present and if I look it that way it does not interest me much. If there is the slightest connection between that and my present day thoughts and activities it is a blessing and a matter of interest to me. I am giving these rather personal reactions, because I think it might interest some of you gentlemen, especially those connected with museums. If I may say so with all humility, the greatest danger in the world is that people, in their zeal to specialize, lose all perspective.

They become specialists at a particular job and very fine specialists at that but they lose the larger view of things and, therefore, perhaps they may be said to be only specialists and nothing more. Some of you may know these lines from Wordsworth:

A primrose by a river's brim,
A yellow primrose was to him
And it was nothing more.

They bring to mind the botanist who studies the Latin names of flowers but loses all sense of the beauty of flowers. In other words, we become experts in something but lack wisdom in everything else. In our world, which is so learned in so many subjects, there is very little wisdom. Perhaps, that is because we all know something about a very little part of life and very little about the larger scheme of things.

Now, coming back to the museum, it is a collection of all kinds of things of beauty or things of utility from the past and present and should convey to us some idea of the larger scheme of life. It should ultimately lead to or at least help in an understanding of the present scheme of things. I like the museums of antiquity but there is another type of museum which perhaps the antiquarians consider to be of a lower species. That is the type which may be represented by, let us say, Deutsches Museum of Munich and some other museums in Paris and London, where one can see modern life, modern activity, the growth of science from the pre-scientific period. Such museums are fascinating and contain more education than years of courses in college or university.

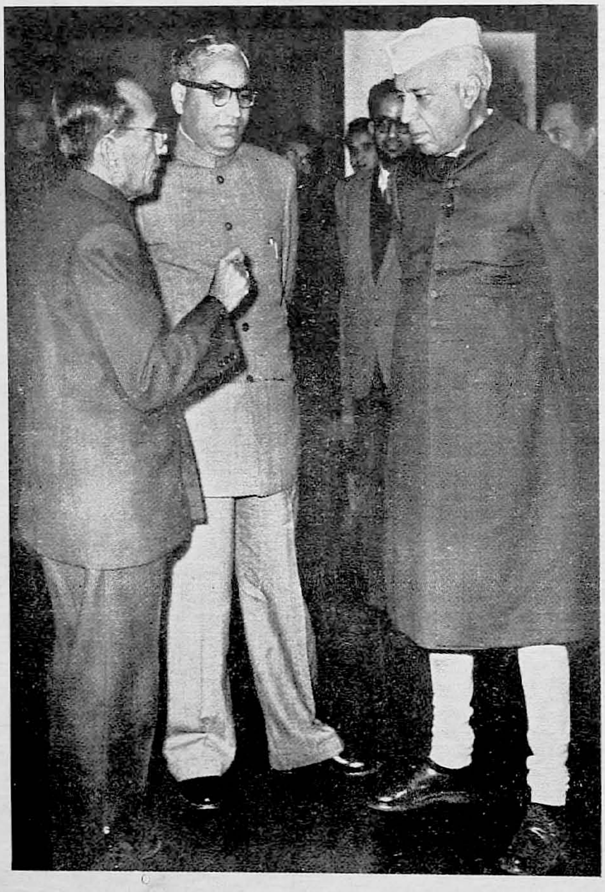
Lastly, the whole point of museums, whether they be museums of antiquity or museums of modern life, is that larger and larger numbers of people should visit them and learn from them. They should not be confined to visiting Directors of Museums from other countries. More and more people should come and learn and, in fact, facilities for learning should be provided. That is to say, some arrangement should be made for lectures to be given to ordinary folk who come there and for guides to explain to them

An artist's sketch of some ancient manuscripts from the National Museum, New Delhi

what these things are and arouse their interest in them, especially school children and college boys and girls. That is the main purpose of museums. I would not very much mind if no adult came to the Museums, because his mind is made up and is not always capable of learning much; but in the formative period of childhood and youth, it is essential that people should come to museums and learn. Their minds will be affected by the objects which they see there. I should like this aspect of education through the museums to be developed, not by appeals to the public but by encouraging and inviting people to come, inviting not only the people who would normally come but also those who would not otherwise come, persuading them so that they may widen their vision and feel that the world is a bigger thing than they normally believed it to be.

Pilgrimage to

Participants of the Unesco Workshop on Production of Low Cost Instructional Aids, had almost completed their daily chores involving more of manual work than theoretical discussion of audio-visual aids and their use in teaching. Six weeks of intensive training was in itself a rewarding experience, but nobody had an idea that it was going to prove more rewarding than one could ever imagine, until an official invitation to tea was received from no less a person than the First Prime Minister of Independent India, Shri Jawaharlal Nehru. Without exception, all the participants, hailing from seventeen different countries of the South and South-East Asia, were jubilant over the prospect of meeting this great man of Asia and the world, the greatest living exponent of "Panchsheel" peace policy, whose very name was the hall mark of truth, human dignity and all that is good in man. While I was in Bangkok as a Unesco expert, I happened to meet a rickshaw puller there, who on knowing that I was from India said, "You are from Nehru's country, no man like Nehru in the whole world, please sir, no tip". Our Nehru commanded respect in all parts of the world and an Indian was respected abroad only because of Nehru in his time.



Shri G. K. Athalye, Director, National Institute of Audio Visual Education, explains the work done by the Institute to the late Prime Minister.

On Tuesday, the 30th of January 1962, the National Institute of Audio Visual Education was astir throughout the day preparing for the great event. The idea of "Slide Book" had taken its final shape and it was decided to present one specially prepared slide book on the "Study Kit" on India, to the Prime Minister. The Study Kit on India was also prepared

In this short article Shri G. K. Athalye, Director of the National Institute of Audio Visual Education reviews the historic moments that the participants of the Unesco Workshop on the Production of Low Cost Instructional Aids spent with Nehru. Nehru's sympathetic and indulgent interest in the work of the Institute will remain a long-cherished memory.

Teen Murti

Shri Nehru watching the projection of slides prepared by the Institute.

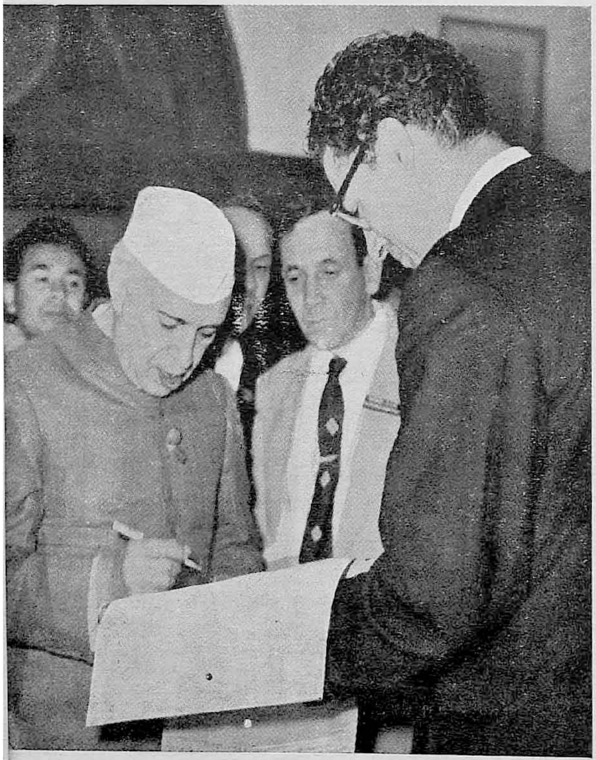
in its final form at that time and since it was not possible to take the study kit to the Prime Minister's house, coloured slides showing the various aspects of life in India covered in the study kit were specially prepared for the purpose. Thus the two separate instructional aids could be combined into one to give some idea of the work the Institute was doing at the time.

One of the participants, Mr. Albert Tsu Nien Yuan, had a brilliant idea of taking his portable slide projector of Japanese origin with him, so that in the event of Prime Minister finding time to see the slides projected we would be ready to do so. Although it was made clear to us that Shri Nehru would not have more than ten minutes to spare for us, the slides interested him so much that Shri Nehru asked for

their projection and Mr. Albert's projector proved to be very helpful for the purpose.

Dr. P. D. Shukla, on behalf of the Ministry of Education, the author and his staff of officers, Mr. A. G. W. Sparrow, Miss Jacqueline Noubel (Unesco Experts), and Dr. E. Udell, the then USAID Consultant at the Institute, were to accompany the participants of the Workshop. Knowing full well that Shri Nehru was always particular to keep his appointments, we arrived at the Teen Murti Marg residence of the Prime Minister exactly at the appointed hour, 6 O'clock in the evening. Shri Nehru's house keeper, received us at the main hall. We didn't have to wait there for more than a few minutes, when from the farther end of the hall entered Shri Nehru with Smt. Vijayalaxmi Pandit. Being a former President of the United Nations, participants of the Workshop recognised her without any difficulty. Each and every one of us was waiting for this great moment. All stood up in reverence to greet the august personality, honoured throughout the world as the emancipator of the oppressed, defender of human rights, the man full of love for children, the symbol of non-violent approach to all problems of political disputes, loved not only by his own people but also by multitudes of admirers abroad.

Director Shri Athalye explains the slide-book. Smt. Vijaya Lakshmi Pandit also evinced keen interest.



The late Prime Minister signs an autograph for one of the foreign delegates.

While the participants were being introduced one after another, Shri Nehru had something to say to each of the participants about his country. All faces were beaming with smiles of satisfaction, that their cherished dream of meeting the Prime Minister of India, at last came true. Introductions over, Shri Nehru asked me about the Audio Visual Aids Workshop and the kind of activities we had planned for it. His deep interest in methods of mass communication and his advice to foster the habit of learning modern techniques of A. V. Aids in teaching, and to keep abreast of modern developments in the field of education left an indelible mark on the minds of all listeners. While the conversation was in

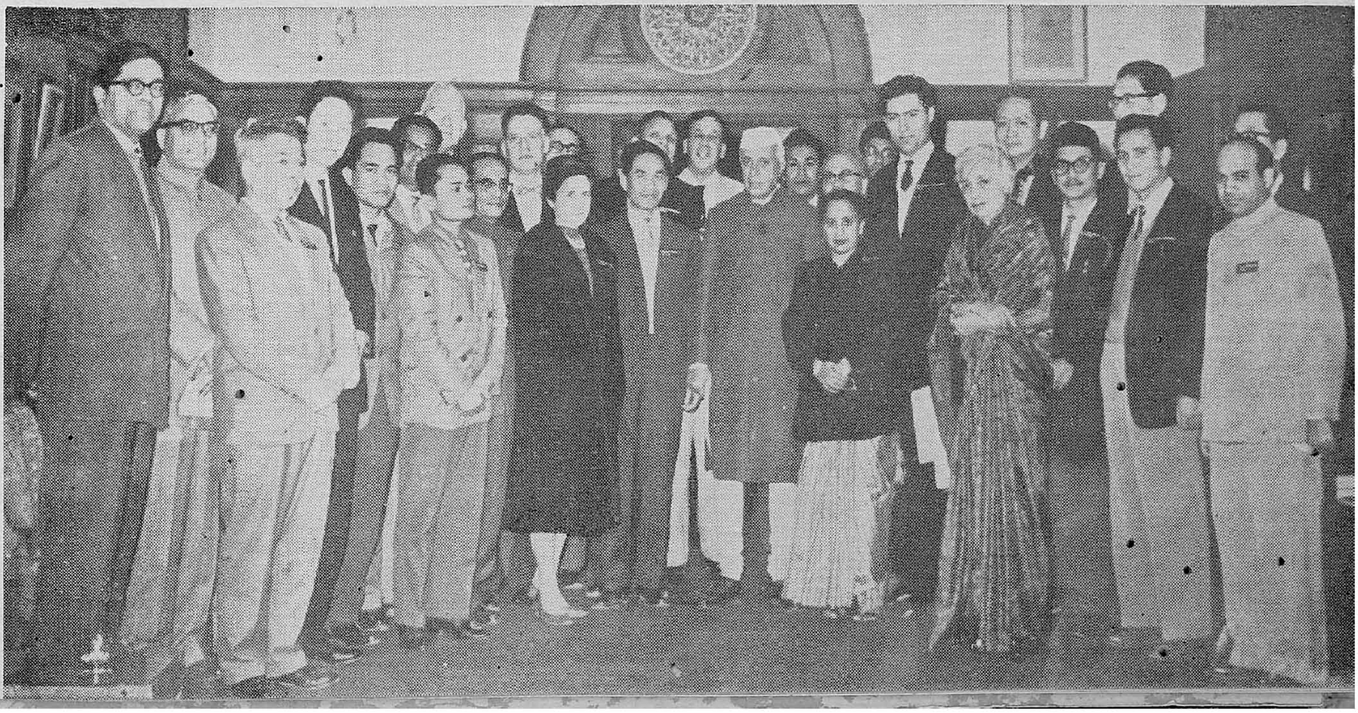
progress, I made myself bold to present the newly prepared slide-book to the late Prime Minister. Casting a glance over the contents, he asked me how the slides could be seen projected, in the absence of a projector. Mr. Albert Tsu Nien Yuan was awaiting this opportunity right from the beginning and came forward with his handy portable slide projector. Smt. Pandit was anxious to see that her brother didn't exert himself too much after the hard day's work, but apparently she was too interested to prevent him from spending a few minutes more with us for this purpose.

It was our good fortune that day, that Shri Nehru and Smt. Vijayalaxmi Pandit both spent half an hour more to see all the slides projected onto the improvised screen of the wall. As the slides depicted the nature of the contents of the "Study-Kit on India", developed by the N.I.A.V.E., Shri Nehru was naturally interested in the study kit itself, which was later presented to him by the then Minister of Education Shri Shrimali. Smt. Indira Gandhi has now placed this study kit at the disposal of Balbhavan, New Delhi, for the benefit of the young visitors to that Children's Centre.

We had a light refreshment at the Prime Minister's residence, but that was of secondary importance since all minds were focussed on the dominating personality of Shri Nehru and the privilege of the opportunity to spend a memorable half an hour with him. One by one we expressed our respectful thanks to Prime Minister Nehru and his sister Smt. Pandit for the honour they did by spending that unforgettable evening with us. We were all proud that our pilgrimage to Teen Murti Marg was a success, and with a mixed feeling of joy and sorrow we took leave of the Prime Minister's residence never to return again to see the same lively atmosphere and glory that once reigned there.

The late Prime Minister shaking hands with Mr. A. G. W. Sparrow, UNESCO Expert at the Workshop. Miss Noubel from France and Dr. E. Udell, from U.S.A. are also seen in the photograph

Participants of the Unesco Regional Workshop on the Production of Low-Cost Visual Aids with the late Prime Minister and Smt. Vijayalakshmi Pandit.



On Travel and

It is a remarkable social phenomenon of the times to see vast numbers of people travelling all round the globe, seeing other parts of the world and enriching their own mental outlook and horizon thereby.

Tourism is intimately connected with the growth of communications. One view of World history would be to look at this growth of communications, particularly in the last two hundred years or so. Before that, one might say, communications had been static for thousands of years. The fastest means of transport or communication was probably a swift horse. Then, suddenly, came various changes as a consequence of the Industrial Revolution, and the pace of change became faster and faster. This growth of communications has brought the whole world much closer. Almost every country now sits at the doorstep of other countries however far they may be. That is the physical change brought about by science. How far we have kept pace mentally with that physical change I do not know. Probably we have not kept pace with it, and hence some of our difficulties in international affairs. Politically, economically and otherwise, we function as national entities and independent governments, even coming into occasional conflict with one another. How far this fits in with the new world, with its highly developed communications, is for you to think over. We have not advanced as far in the political and economic field as in the field of communications, and if this hiatus is not bridged, wrong consequences will flow from it.

One way to bridge that gulf is through people getting to know other countries and other peoples. Despite the great differences, there are certain basic factors common to all humanity, and common problems facing all possible. Apart from their other advantages and pleasures, travel and tourism, I think, serve a much wider human purpose which is becoming increasingly important as the world becomes more and more closely knit together by communications. People talk of one World. While it is still a distant ideal from the political point of view, it is a reality from the point of view of communications.

As I said, although I travel a lot, I am not properly a tourist. I often wonder what impressions a person gathers when he goes to another country. Is that persons mind a closed mind or a receptive mind? Is it made up or can it learn new things? I suppose in every country there are things an outsider likes and many others that he dislikes because he is not accustomed to them. But a country can be understood only by understanding its people and their background not so much by its archaeological monuments and the like. This is particularly true in the present transitional phase of world history. I have read a large number of travel books, old and new, but the old ones fascinate me. I have read about the travels of Marco Polo who took about two and a half years travelling from Venice to China and two and a half years more crossing Asia, he spent great deal of time

Travels unfold the vast open pages of the book of knowledge, pulsating with life. They provide a direct and purposeful source of education. While delivering his inaugural speech at the Tenth General Assembly Session of the International Union of Official Travel Organisations, New Delhi, on October 19, 1955, Nehru highlights some aspects of Travels. They bridge the gulf between Cultural patterns of different nations and widen our outlook. Travel in the right way and the right spirit.

Tourism

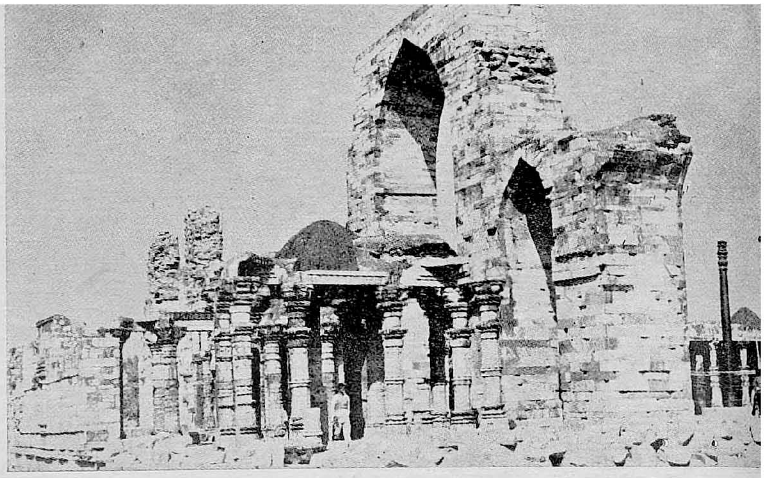
understanding the customs of the various peoples and learning their languages. By the time he came to the end of his journey, he had learnt an immense lot about the countries he had visited.

Now-a-days people hop from one place to another by air. They find themselves in a new physical and mental climate, and it becomes exceedingly hard for them to make the necessary adjustments. Possibly they cannot adjust themselves even to the food that they get. I wonder if it is not more profitable to travel as Marco Polo did than as we do now. My own personal inclination would be in favour of Marco Polo, but we cannot go back to Marco Polo's age. Still we might at least develop receptivity and adaptability to some extent. We must attempt to understand other people's point of view. The difficulty is that we are so fixed in our own habits and viewpoints that the other habits and viewpoints appear to us absurd, ridiculous and sometimes even mischievous. The feeling rather is, "Why can't they agree with us"? This is not a civilized outlook. The whole purpose of travel is to remove parochialism in our thought and in our approach to the external world. I believe therefore that travel is a powerful factor in helping to reduce difficulties in the way of people coming together. Travel organizations should devote themselves to this high purpose.

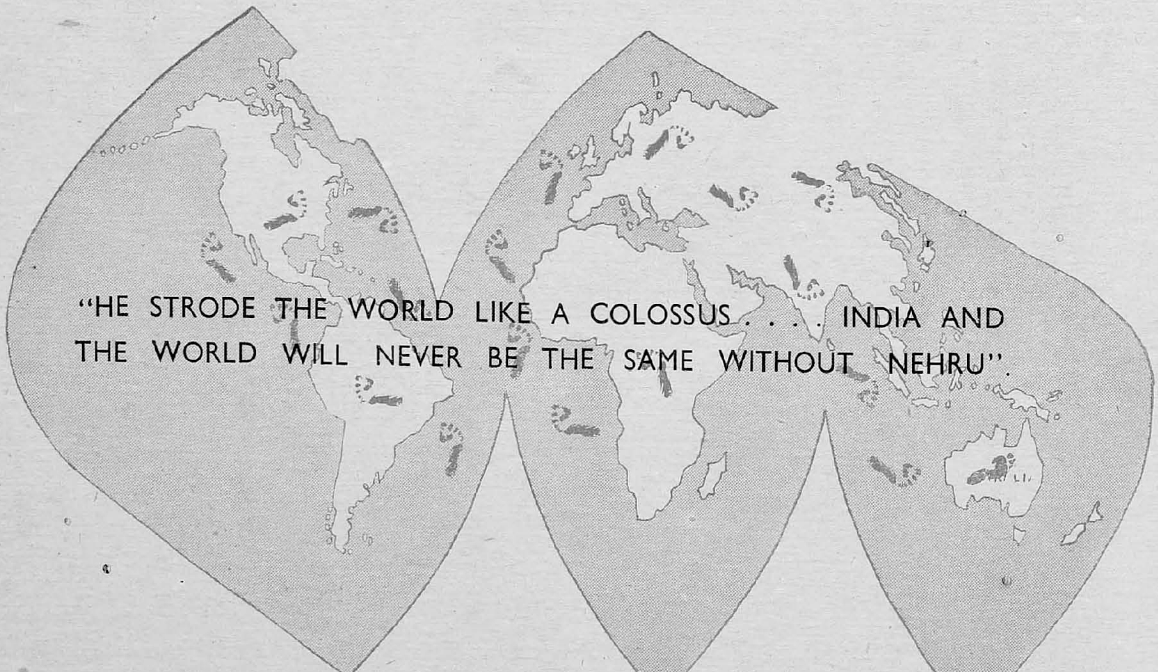
I remember that in my boyhood days one did not require passports or visas; one went wherever one wanted to go. That state of affairs ended with the First World War. Since then the tendency has been to become stricter and stricter. Visas, health regulations and all kinds of other restrictions have made travel an extraordinarily complicated phenomenon in spite of the great facilities in the modes of travel. Health rules are necessary, of course, but I do hope that restrictions such as visas will become easier at least, if they cannot be abolished. The idea of visas is obviously to keep out the undesirables. But I imagine that the real undesirables somehow manage to get into a country in spite of the visas. It is the honest people who often get kept out. My own Government has a visa system like the other Governments and I struggle with my own authorities on the issue of visas. I do hope that the time will come when these various restrictions on international travel will be reduced to a minimum.

What does a tourist come to see in India? It is entirely for the individual tourist to determine, because there are many aspects of India. India is so vast and so ancient a country that the tourist has to pick and choose. He can, of course, look at a cross-section of something at once very old and very new. We are, in a sense, more interested in the new than in the old, but we are ourselves the products of the old. The old is in us and around us, but our faces are turned towards building the new India. If you want to have some idea of what is passing through our minds, you will have to see the new India even more than the old. You may go, for example, to Benaras which is, I believe, one of the oldest cities not only in India but possibly in the world sharing that honour with a few others like Damascus. It has been a continuing city. Delhi is not a continuing city in that sense, though it has been the site of great cities for a great many centuries. This New Delhi, where you are now meeting, is the eighth city. The present Old Delhi is the seventh city and around

these two are the remains of six Delhis. Benaras, on the other hand, has been important continuously throughout our history. We hear reports of its importance as a city of culture even 3,000 years ago. The Buddha, 2500 years ago, chose Benaras to deliver his First Sermon, because Benaras was a city of learning and culture. If you now went to Benaras, you would see a somewhat picturesque city on the river banks but you would see many other things which are unattractive. You would react in either two ways. I do not of course like the unattractive side of Benaras, but when I go to Benaras I see series of pictures which arise in my mind and depict the past history of Benaras. The city becomes to me a picture gallery of historical things. It is natural for a visitor to like certain places and certain people and dislike others. But it is essential to know the background before forming judgements. It is difficult for a casual tourist to get all this background. I myself want to get this background right whenever I go to a foreign country. I am chiefly interested in two things, first, the background of that country, and secondly the people. I am less interested in buildings, old or new, and the normal sights of a place. The great architectural or cultural accomplishments of a people interest me as part of the background that has thrown up the nation. These considerations might at best apply to a limited number of visitors and tourists, but probably those limited numbers profit more by their travels than those who rush here and there and have a rather mixed and hazy memory of the various things they see. Even then, travel is good. Travel is better still if the traveller goes out with a receptive and friendly mind, and travel is best of all if he is not only an ambassador of his own country but comes back from that other country as an ambassador of that country to his own. Then travel has fulfilled its function.



Quwaat-ul-Mosque near the Qutab Minar in Delhi. The Ashoka Pillar is seen at the right. Such ancient monuments make history live before the traveller.



Inaugurating The Nehru Legend Exhibition and the Programme of Science Films

(A Report)

The Nehru Legend Exhibition and the Programme of Science Films were inaugurated by Shri M. C. Chagla on November 18, 1964. Welcoming the distinguished guests, Shri G. K. Athalye, Director, National Institute of Audio Visual Education said:

It is my proud privilege this evening to extend to you, on behalf of myself and my colleagues, a very hearty welcome to this inaugural function, which has been doubly blessed by the presence of our learned Minister Shri Chagla and the Chairman of University Grants Commission and the distinguished Scientist Dr. Kothari.

Even to attempt to introduce the Chief Guest of the evening would be the height of impertinence on my part. If there is anyone who does not know your achievements here in India and in the international field, that person certainly does not deserve to be enlightened. We are deeply grateful to you, Sir, for sparing your valuable time to be with us today, to inaugurate the "NEHRU LEGEND" exhibition and the programme of screening films on Science and Culture.

We are aware that our organising this exhibition is like trying to reveal the beauty and splendour of jewels lying hidden in the treasure-house of Pandit Nehru's life by using a pocket torch-light powered by a small battery of a few cells. The pictorial display which we have arranged here, is primarily intended to benefit children and teachers who visit this Institute in large numbers to attend educational filmshows, school dramas or plays and occasional educative puppet shows. We felt happy that the directive from the Ministry enabled us to make preparations to hold this exhibition during the Panditji's Birth Anniversary week. We had special reason to be enthusiastic about the project, because this Institute had the rare honour and good luck to come in contact with the late Prime Minister on more than one occasion. As far back as in September 1958, the office building of the Institute

Shri M. C. Chagla, Union Education Minister, addressing the distinguished gathering present at The Nehru Legend Exhibition. From left to right Shri P. N. Natu, Secretary, N.C.E.R. & T. Shri Chandiramani, Jt. Secy., Ministry of Education, Shri M. C. Chagla, Dr. D. S. Kothari, Chairman University Grants Commission and Shri G. K. Athalye, Director, N.I.A.V.E.

was partly ready and a seminar on Mass Communication Media in Fundamental Education was held here under the auspices of the Unesco. Unesco had deputed me to initiate discussion on the Utilisational aspects of A.V. Aids in Film Education and along with the delegates I had the opportunity of meeting Panditji. Among other things, we remember Panditji saying, "Teachers should be taught, before they teach and I am glad methods are being evolved at the seminar to acquaint teachers with modern technique of communication". Little did I know at the time that four months later I would be called upon to start the Institute in the same building and for the very purpose which Panditji had in his mind. Again in January 1962, when the Institute was conducting a Workshop on Production of Low-Cost Visual Aids under the auspices of Unesco for trainees from 15 different countries from South and South East Asia, I had the privilege of introducing the participants to Panditji. (Please see the article entitled "Pilgrimage to Teen Murti".)

There was also an occasion to arrange a special filmshow for Panditji in this very auditorium. It was therefore in fitness of things that the Institute should have taken upon itself the task of organising a small exhibition to put before the visiting children and teachers the inspiring life story of the one whose love for his people and children, whose ceaseless efforts to establish peace and foster goodwill among men, irrespective of race, creed, religion or political belief, whose versatile genius produced literary masterpieces as well as political philosophy of peaceful coexistence, endeared him to people all over the world.

The second part of today's function is the inauguration of a continuous programme with weekly changes, of screening short films on Science and Culture, to promote the growth of scientific knowledge among children and adults both. In this respect too, it is hoped that Shri Nehru's desire that people should be scientific minded in the real sense, would be to a certain extent fulfilled by keeping them informed about latest scientific developments through this activity of the Institute. Distinct from classroom screening of films these shows will have the advantage of bringing the layman close to the rapidly changing face of India and the world. Even the everyday vocabulary of moderately educated man has to be modified to keep pace with and understand the implications of the fast tempo of scientific progress. In view of the newly coined words like, "Radar", "Laser", etc., it has become increasingly necessary that even an educated person should be kept informed about their origin like, "Radio aircraft detection and ranging" forming the word Radar, or "Light amplification by stimulated emmission Radiation" leading to word "Laser", etc. A film on DNA molecule would tell the layman what modern Biologist has done to explain heredity in more detailed manner than before.

Our Institute too has fallen in line with the present day tendency of coining scientific words for quick understanding of several concepts in one word. Dr. Edgar Dale of Ohio State University well-known for his poineering work in classification of Mass Media of Communication has classified them into ten stages fitted into his Cone of Experience. There is little doubt in the minds of educationists today that films and other mass communication media promote quicker understanding and speed up the process of learning. So in this Institute we have made Speed as the Keyword to compress Dr. Dale's Cone into five letters. S.P.E.E.D. S for symbols verbal and visual, P for pictures, still and moving, E for exhibits and excursions another E for experiences of two kinds direct and contrived and D for demonstration and dramatisation. One word Speed was thus discovered to cover the whole range of classification and served as a feed-back to U.S.A. where it has been appreciated and accepted by A. V. Specialists.

We are grateful to Dr. Kothari for his timely suggestion to undertake this activity of screening scientific films regularly in this auditorium. It is due mainly to his guidance and help that we have been able to secure cooperation of U.S.A. and U.S.S.R. Embassies to maintain a fairly constant supply of films on scientific and cultural subjects. Two outstanding films, "Challenge of the Ocean" and "Science in Space" in the series entitled "OUR PLANET EARTH" are made available this week by U.S. Information Service. We are confident to keep the continuity of supply as the demand grows. Our own demand for such films from various sources, including budgetory sources for acquiring new films for our own Library would be insistent; consistent and continuous now that the ice is broken at a long last.

As it is well-known, educational or rather instructional film production is almost totally neglected in our country. There are signs, however, that private

(Contd. on P. 27)

THE NEHRU LEGEND

AN EXHIBITION OF PHOTOGRAPHS ON THE LIFE OF LATE PANDIT JAWAHARLAL NEHRU

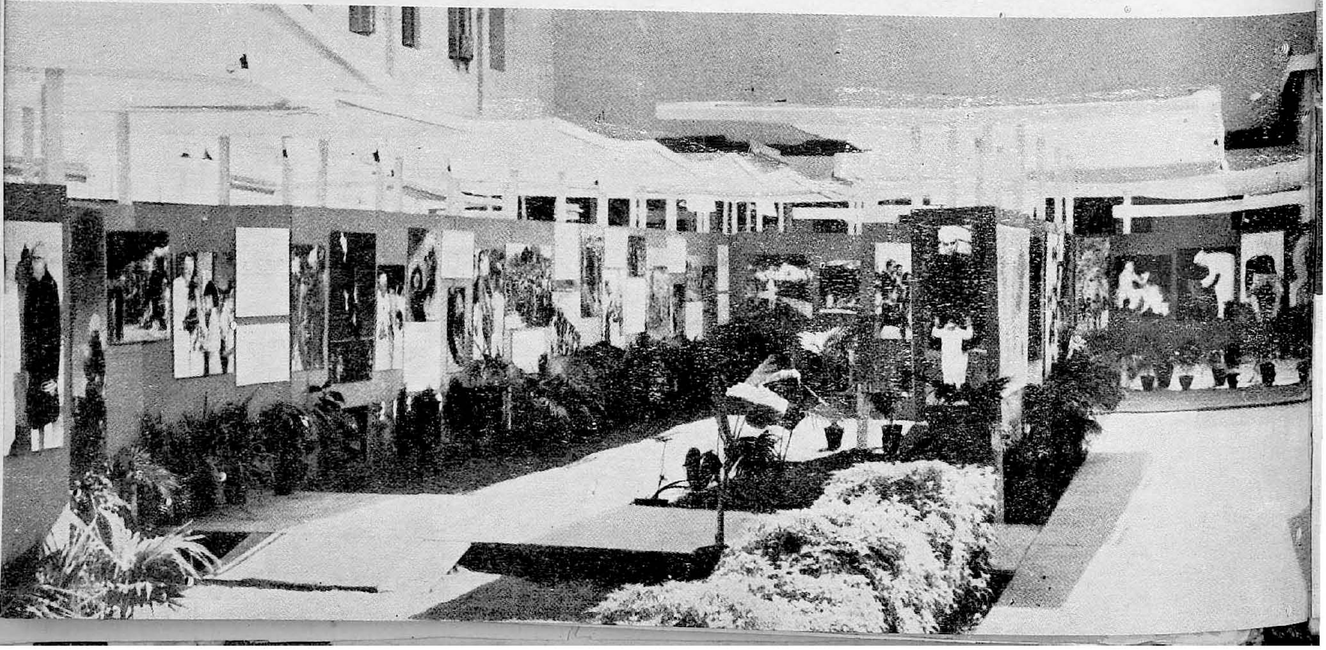
NATIONAL INSTITUTE OF AUDIO VISUAL EDUCATION
NATIONAL COUNCIL OF EDUCATIONAL RESEARCH AND TRAINING
RING ROAD
NEW DELHI

The Nehru Legend is a display that presents the story of the life of Late Pandit Jawaharlal Nehru mainly through photographs. These are supported by captions, dioramas, three-dimensional exhibits and other audio visual devices. Certain events and glittering moments of his life are captured through photographs. The sparkling flashes of his personality dazzle the viewers. These make them view and review the whole display.

All this leaves a powerful impact on the minds of the school students in particular and the adults in general. This develops an atmosphere of rededication to the ideals of Nehru. Thus the purpose of this exhibition is to make the viewers relive certain moments of the life of our national hero and derive inspiration from it.

A section of the Nehru Legend Exhibition. This section highlights the early childhood of Nehru and his marriage

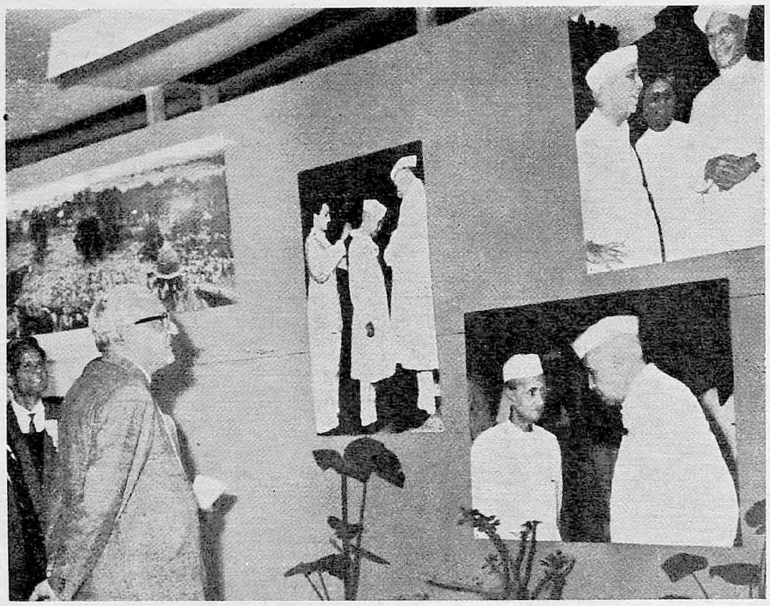
A panoramic view of the Exhibition. The Exhibition attracted large crowds and was very popular with students



"I like being with children and talking to them; and even more, playing with them; for a moment, I forget that I am terribly old and that it is a very long time since I was a child".

JAWAHARLAL NEHRU

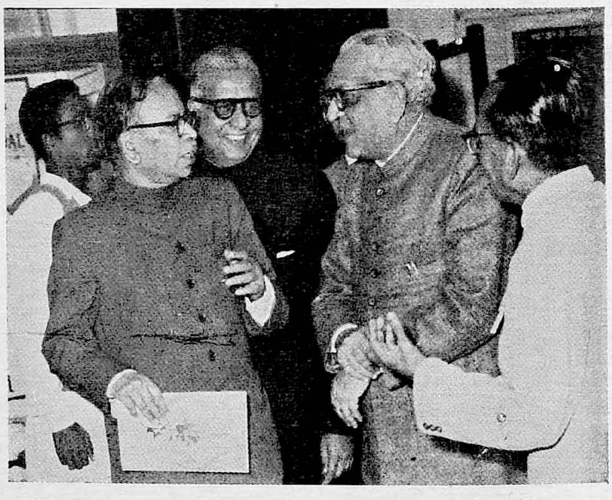
A group of school children in another section of the Exhibition



Shri M. C. Chagla, Union Education Minister, going round the Exhibition.

"Science and the scientific spirit and method are the basis of life today and there lies in science the search for truth on the one hand and the betterment of humanity on the other".

JAWAHARLAL NEHRU



Shri Chagla with Dr. Kothari, Mr. Chandiramani and Shri Athalye at the Exhibition.

"I want young people and old to be healthy and strong and agile, and I want them physicaly to be an A-1 nation. I do not think we can really make much intellectual progress unless we have a physical background".

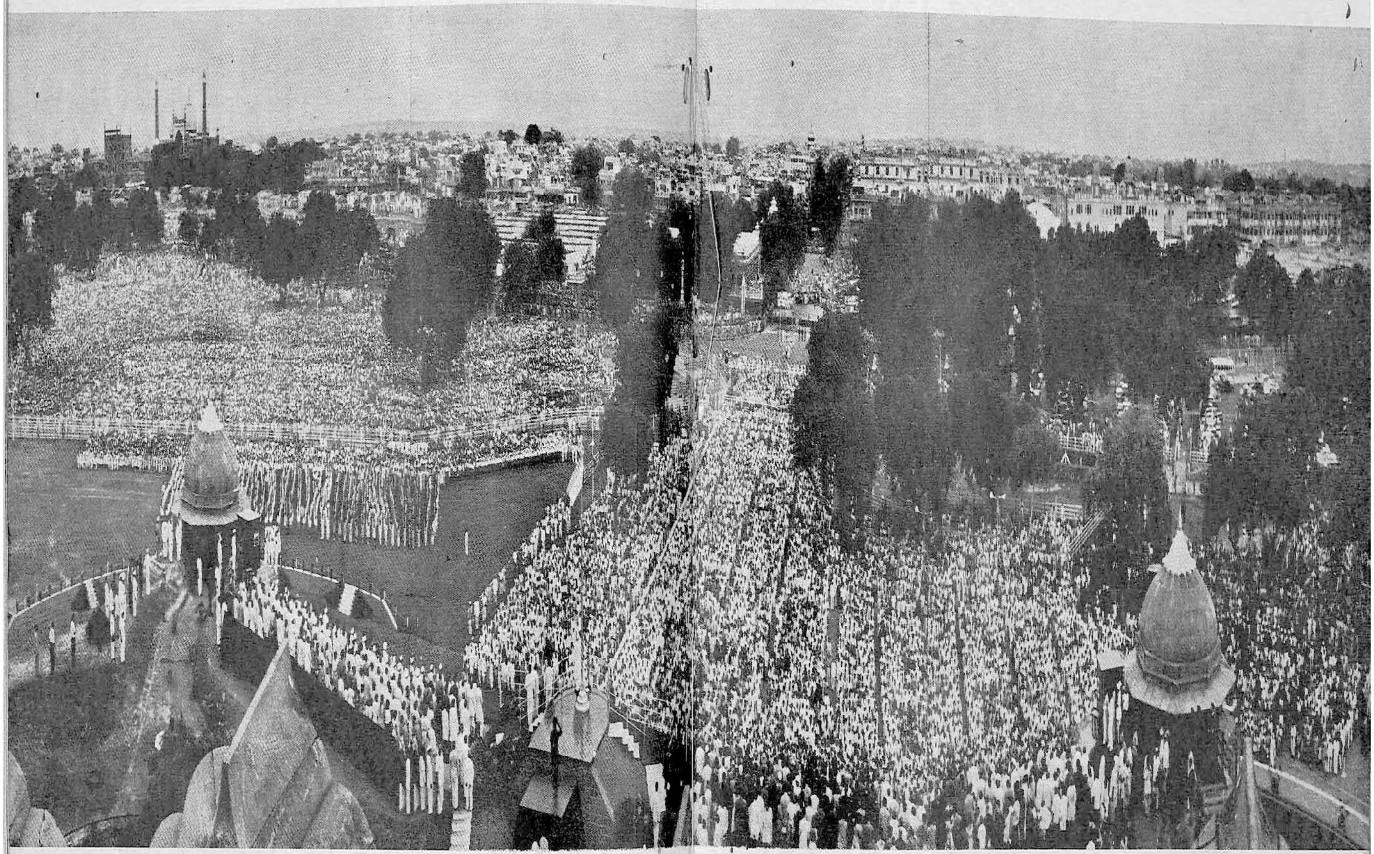
JAWAHARLAL NEHRU

The Exhibition was very popular with school children.

"Whether it is science, engineering, medicine or administration, it is the top ranking persons, absolutely the A-1. persons, who give a certain status to a country".

JAWAHARLAL NEHRU

...HE CREATED, MOULDED, INSPIRED AND KINDLED A WHOLE GENERATION OF INDIANS........



"By his own powerful and vibrant voice, which we will not hear any more, he created, moulded, inspired and kindled a whole generation of Indians, to a loyalty to the first principles which he held so dear."

Dr. S. Radhakrishnan
(President of India)

"I am a lover of words and phrases and try, to use them appropriately. Whatever my opinion might be the words I use are meant to express them intelligibly and in ordered sequence".

JAWAHARLAL NEHRU

Another group of children at the Exhibition

"The five-year plan of India is a people's plan and in the implementation a feeling should be generated among the people so that each man, woman and child in India becomes as it were, a partner in "India Ltd.", jointly engaged in the great task of building a new India".

JAWAHARLAL NEHRU

"Our task is the preservation of peace and indeed, of civilization. To this task let us bend our energies and find fellowship and strength in each other".

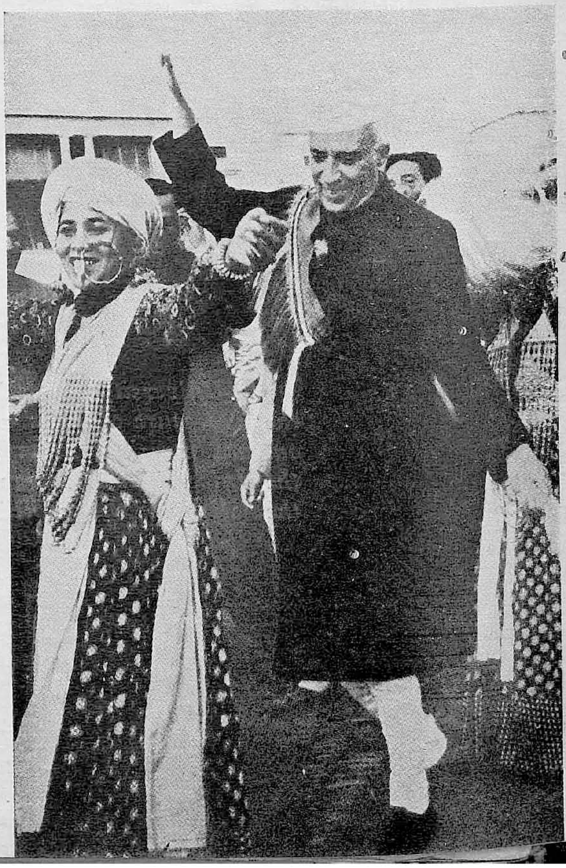
JAWAHARLAL NEHRU

This panel of the Exhibition highlighted the role of Nehru as an apostle of peace.

"A University stands for humanism, for tolerance, for reason, for the adventure of ideas and for the search of truth. It stands for the onward march of the human race towards even higher objectives. If the Universities discharge their duties adequately, then it is well with the nation and the people".

JAWAHARLAL NEHRU

A section of the audience watching the Science films shown on the occasion of The Nehru Legend Exhibition

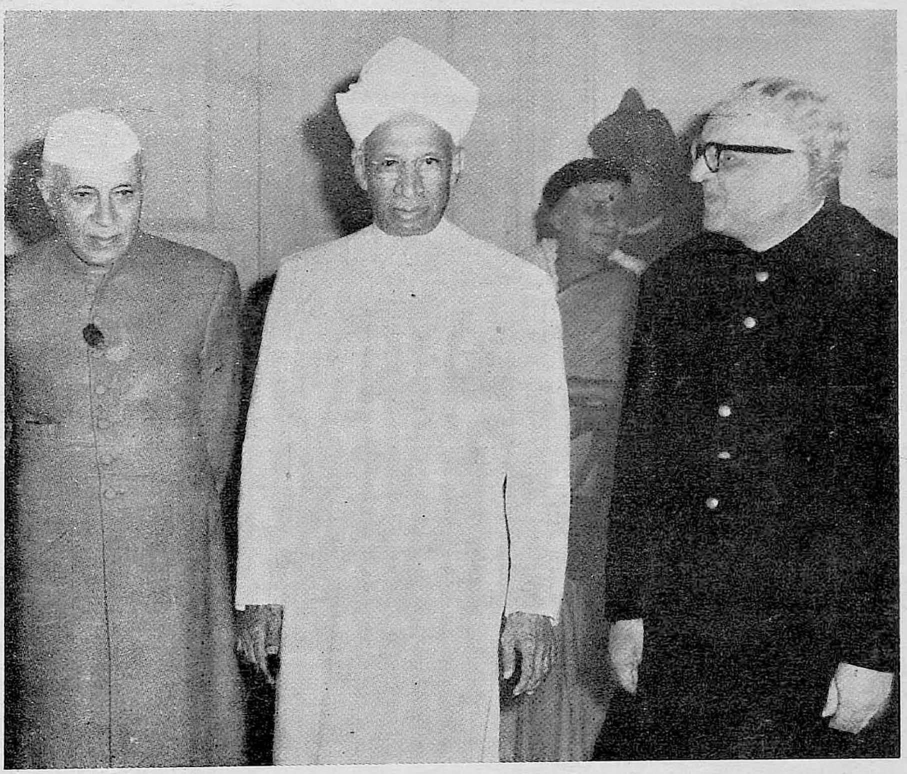


"Dancing, I take it represents the joy and vitality of life. It has to be in tune with life even as Shiva's dance is supposed to be in tune with the cosmic forces".

JAWAHARLAL NEHRU

"We have to take courage from the bright and dauntless spirit that was his. . The torch left behind has to be kept burning and the India of his dream built up".

LAL BAHADUR SHASTRI



A panel at The Nehru Legend Exhibition

"Who are we to pay a tribute to Jawaharlal Nehru ? He strode the world like a colossus and we petty-men can only remember his greatness and give him our tears from striken hearts. The 17 years of Shri Nehru's stewardship of the country will be known as the "Nehru Age". India and the world will never be the same without Nehru. His rational outlook made him fight superstitions and inhibitions which retarded our progress and made him attach the greatest importance to science and modern outlook".

M. C. CHAGLA

The woods are lovely, dark and deep
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep.

ROBERT FROST

"If any people choose to think of me then I should like them to say: This was the man who, with all his mind and heart, loved India and the Indian people. And they, in turn, were indulgent to him and gave of their love most abundantly and extravagantly."

JAWAHARLAL NEHRU

(Contd. from P. 14)
producers would be interested in the near future in taking up production of that kind. The National Council of Educational Research & Training, with the encouragement from Ministry, have now decided to attach an Instructional Film Production Unit to this Institute and work in that connection is afoot. Film Production is a full time job and naturally although we had equipment and talent from the beginning, we had to mark time till we got additional helpers to start the work in right earnest. We have already completed filming of some Kinescopic 16 mm. films of Television Social Educational programme. The Institute is therefore all set to undertake production of science films and shorts which are known as concept films. We are aware of the vastness of the material required to be produced in the field of science and therefore it will be necessary to exercise care in scrutinising the material already available from foreign sources and which could be used with some modifications to avoid duplication here. We therefore propose to tackle only the linking topics in science which would help the understanding of subjects with reference to environmental conditions peculiar to our own country.

We gratefully acknowledge the inspiring leadership and sympathy provided by our Ministry to which the Institute owes its present status and the impact it has produced all round in a number of States, as seen by the workshops, training courses, exhibition of teaching aids, being constantly arranged every year, right from Himachal Pradesh to Mysore and Kerala. This is in reality a nucleus round which larger programmes of mass communication could be built with ease, as it was emphasised by the Ford Foundation Team in its report published in 1961. Dr. Christensen and his team of experts inspected the work of the Institute in detail and made recommendations to Ministry of Information and Broadcasting in these words:

"The Institute of A.V. Education through its facility and with some reinforcement of the professional staff represents significant potential for the projected programme of televised instruction: (i) its production facilities are excellent for production of study guides, manuals and classroom materials, slides, filmstrips, films and other visuals for use in production, building of models, make-up and staging devices; (ii) the assessment and evaluation function related to the projected TV programme might well be centred in this organisation. Again additional staff will be necessary".

Before I conclude, I wish to thank our Jt. Director of the Council, Shri Chandiramani, Secretary, Shri Natu and the officers of the Council who with their guidance, sympathy and expenditure sanctions in time, made this exhibition possible in the short time at our disposal. My colleagues in the Institute worked day and night without complaint to make the largest possible photo enlargements in the inadequately small darkroom, went through the works of Panditji to find appropriate captions, prepared overlays, dioramas, portraits, maps and designed and supervised layouts for the final set up. I thank the officers, photographers and artists for their devotion to duty and efforts to get everything ready in time.

Dr. Kothari's Speech

Mr. Education Minister and friends,

I thank you Dr. Athalye and Mr. Natu for asking me to participate in this very pleasant and very useful function. You all know that a new theme in the modern society, a new theme in the contemporary world is Science and Science is not only a very powerful instrument to transform society, it is not only a very powerful instrument to destroy superstitions and to change a stagnant society into a progressive and a dynamic one. But Science in its deeper aspects, in the sense that it is a relentless and passionate search for truth, in the sense that Science stresses cooperation rather than competition, in the sense that the roots of science lie in the deepest of human aspirations, Science can be regarded as truly a new humanism. And one may ask at what age one should start the study of Science.

I remember the Education Minister saying at one time that it should start at the earliest possible age, it should be started possibly at the stage of kindergarten. In fact, in that connection I am reminded of the saying of a very famous philosopher when he said that all persons are born as scientists though later they may blunder into other professions. Of course the other category of professions will not include law because you know how close lawyers are to Science, at any rate in the personality of our Minister. I hope that in our schools and in our colleges, not only, we shall have study of Science started at a very early stage, but also, we hope that the study of Science will not end with formal education and that the study of

Science will become a continuing process throughout the life of the individual. Why? Because as if Science is studied only at the school and at the college and if the interest in Science and in the study of Science is not continued throughout life then the study of science in the school or the college stage has not fully served its purpose. It is only a preparation for a continuing study and in that connection every institution in the country which can play some role in disseminating science in the community should do its utmost to play its fullest advantage. I am, therefore, very happy that the Council has decided to make use of facilities in form of the auditorium and the films available and so on so that a continuing programme can be held here for the benefit of the younger generation, for our young boys and girls and also for the public in general. And let us hope that with the blessings and with the encouragement of the Education Minister what we are doing today will develop into a powerful contribution towards a powerful movement which we must build in to carry science to the community and that is a fitting memorial to our beloved late Prime Minister.

Education Minister's Speech

I am supposed to perform two functions today, one is the inauguration of the Nehru Legend, an exhibition of photographs, and the other is the Programme of Science Films. With regard to the first, so many tributes have been paid, through so many organisations, so many audiences through every part of the world to the late Prime Minister that I really do not know what I can say which has not already been said more eloquently, more passionately, and more feelingly.

But why this expression, The Nehru Legend? I want the Nehru Reality, the work of Nehru has not been finished. He himself said that he had many miles to travel, many promises to keep, and he did not travel all the miles he wanted nor could he redeem all the promises he had made, and therefore, it is to the young generation that that burden has fallen. I want the younger generation to look upon the Nehru Reality and to continue and carry on the work which he could not finish. In seventeen years as Prime Minister, he carried a burden which very few people have carried, he worked harder than any mortal could and when history records his achievement, I think his work will be written in letters of gold.

But in a sense there should also be a Nehru Legend. The history of a country depends upon its legends and the richness of that history depends upon what legends a country and a nation holds close to its heart. Now what are our Legends? We have the legend of Ashoka, we have the legend of Akbar, we have the legend of Gandhi and now we have the legend of Nehru.

A legend is something which history accepts as part of the traditions that form the cultural heritage of a country. Ashoka and Akbar have become part of our cultural heritage. Gandhi, of course, is and will always be a part of our cultural heritage and now I think with the passing away of Nehru, he has also become a part of our cultural heritage. Now there is something common in the four names that I have mentioned. All these four believed in the unity of India. They worked for the consolidation of the country. They realised that through our many diversities there ran a golden thread which brought us together, which constituted the synthesis which I call Indian culture.

In Nehru's case there was in a sense a very great duality, he was a very modern man, a very rational man, an outward looking man. And at the same time he was a man who was deeply rooted in the past and the traditions of his country. When he wrote his famous book, *The Discovery of India,* while he was in jail, he realised what a great heritage had come to him and to those who lived in his time, what a great past we had? What glorious records our history was constituted of; and having made the *Discovery of India,* he never forgot to emphasize the greatness of its past and the necessity for us always to have our roots deeply in the past. But that did not make him a reactionary or a revivalist or conservative. On the contrary the past greatness of India led him on to look forward with an equally great future for India and he believed that the future of India depended largely upon the scientific and technological development of a country. He believed in science as not merely as something which will lead to an economic and industrial growth. He believed in science as something which was essential for true humanism as Dr. Kothari has said.

He did not believe in the divergence or divorce between the two cultures—science and the humanities. He felt that the best the humanism was that which included within it a scientific outlook, a modern outlook, and that is why he attached the greatest importance to science in this country. He knew what

was it that was stupidly keeping our country back. Past superstitions, inhibitions depressions, complexes and frustrations and he felt that the only way we could fight these things was to get rid of these things by acquiring a scientific outlook. And that is why he attached such a great importance to science.

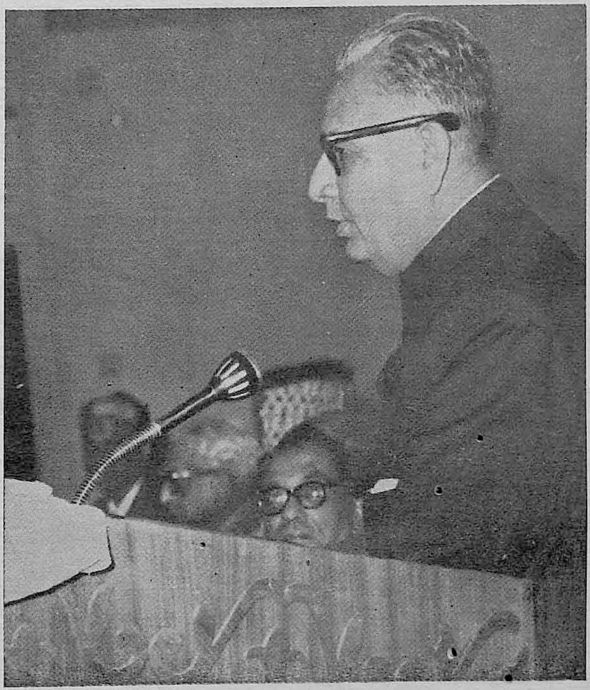
He was also a great internationalist, a great lover of peace one who believed in international comity, in international good relations, and again his contribution to world philosophy, to world political science will be judged in later years by historians. I think it was Lord Acton who once said that the only verdict that matters is the verdict of history. The verdict of contemporaries may be biased, may be favourable, may be prejudicial. But when years roll by and when history comes to be written, the verdict that history gives is the final ultimate verdict and I have no doubt the contemporaries will not be there to read that history, but when history comes to be written, *it will be said of Jawaharlal Nehru that he was one of the greatest men that this age produced.*

I am very happy to see the photographs that have been arranged in this extremely able exhibition and I congratulate and compliment all those who have worked for preparing it and setting it up in a manner which really brings out what you have called The Nehru Legend, which I also call the Nehru Reality.

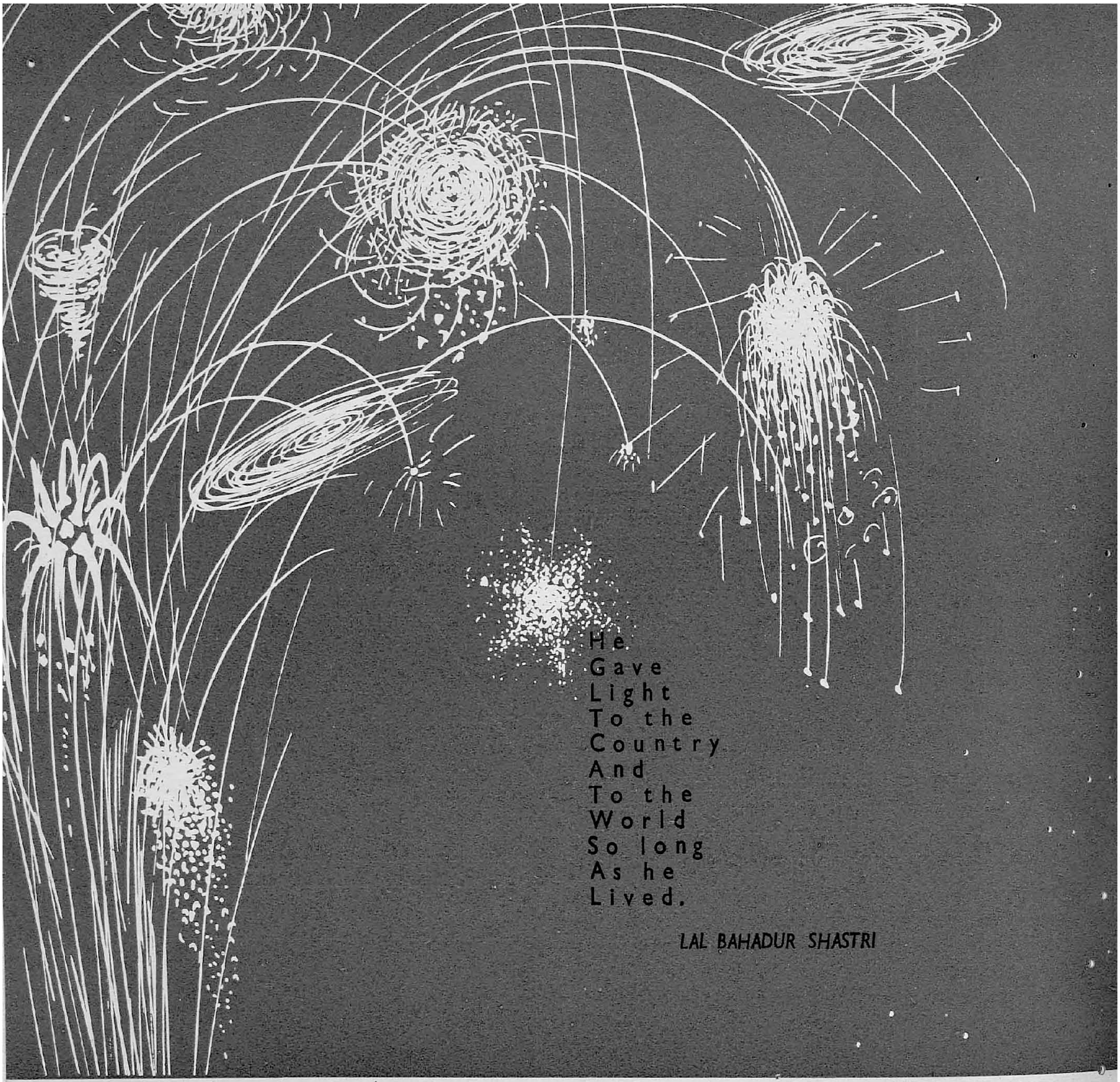
The second function I have to perform is the Programme of Science Films. I think in our country if you want to make progress with our education, we have to bring to our assistance all the sciences which are now available for the purpose of teaching students quickly, effectively and efficiently and nothing is more important than audio-visual assistance for the purpose of education. To my mind education is of three types, the education which you gather through books, through reading, the education which you get through the ear by listening, the education which you get through the eyes by seeing. Books are there, they are in hundreds, and thousands and tens of thousands. But I think the education which a young boy or a girl gets or even grown up children get through the eyes and the ears is equally important. And in a sense perhaps it's more permanent. And therefore I attach the greatest possible importance to audio visual aids to education. I hope a day will come I don't know whether it will come in my time, but it will come I hope very soon, when every school in this country will have a projector which will be able to show to the students science films like the one we are going to see this evening.

I remember my own school days and one thing I have regretted is that I never learnt science. In my days there was no science in schools.

I don't want this generation to suffer from what I suffered. Humanities is very good, I think it is essential because it is humanities that teaches you to have values and ideals. But in the world of today ignorance of science is criminal and any country which deprives its citizens of a knowledge of science is guilty of the greatest of crimes and I don't want to be guilty of that crime. And therefore my great desire my great anxiety, my great hope, my great ambition is to see that science education is started not only in colleges where it is there, but in schools and as Dr. Kothari said if not in the kindergarten classes but at least in primary schools.



Shri G. K. Chandiramani, Joint Secretary, Union Ministry of Education, presenting a vote of thanks to the Union Education Minister at the inauguration of The Nehru Legend Exhibition



Here we have attempted to collect and compose quotations from Nehru's works and speeches on various topics of A. V. interest. Especially his views expressed on Art have been integrated into one unit.

THIS BEAUTIFUL WORLD OF OURS:

. . . . What then shall I write? (writing to children) If you were with me, I would love to talk to you about this beautiful world of our, about flowers and trees and birds and animals and stars and mountains and glaciers and all the other wonderful things that surround us in this world. We have all this beauty around us and yet we, who are grown-ups, often forget about it and lose ourselves in our offices and imagine that we are doing very important work.

I hope you will be more sensible and open your eyes and ears to this beauty and life that surround you.

A. V. QUOTATIONS FROM NEHRU

Can you recognize the flowers by their names and the birds by their singing? How easy it is to make friends with them and with everything in nature, if you go to them affectionately and with friendship. You must have read many fairy tales and stories of adventure that have ever been written. Only, we must have eyes to see and ears to hear and mind that opens out to the life and beauty of the world.

COMIC STRIPS

'Comic Strips' I just cannot make out why people see anything amusing in what are called comic strips. I cannot stand them for an instant and, mind you, it is not for lack of time. I read them and I am supposed to laugh; instead, I feel very gloomy after I have read them. They represent a new development from overseas which our newspapers are taking to. And I suppose they pay good money for it; but as far as I am concerned, I would even pay money to escape from them if I could.

TRAVELS

A large number of our people go to foreign countries to see what is happening there. We have much to learn but sometimes it surprises me that people are not equally interested in making a tour of India and seeing what is happening in India. They travel ten thousand miles to see what is happening elsewhere, rather than a thousand or two thousand miles in India to see what is happening here.

ART

The art of a people is a true mirror of their minds. Art varies and changes with the skies and with people. Art is a faithful mirror of the life and civilization of a period. When Indian civilization was full of life, it created things of beauty and the arts flourished, and its echoes reached distant countries.

Art and literature often give greater insight into a nation's soul than the superficial activities of the multitude. They take us to a region of calm and serene thought which is not affected by the passions and prejudices of the moment. But today the poet and the artist are seldom looked upon as the prophets of tomorrow and they meet with little honour. If some honour comes to them at all, it usually comes after they are dead.

How can any art flourish widely when the people of the country are hampered and restricted and suppressed at every turn and live in an atmosphere of fear? Creative arts must be allowed and encouraged to grow with as little interference as possible. It is only when they manifestly become a social menace or a social danger that government must move, and move with a firm trend.

And mind you, do not connect artistic values with money. Certainly, big buildings cost money. But a touch of artistry does not cost money or costs very little. It really needs some imagination and some love of beauty in the men who build them. You can make the humblest cottage attractive and beautiful even though it might be a mud cottage, and you can make a big palace a thing of horror. One often sees in India, recently created, horrible buildings, big buildings, costly buildings, painful to look at. It is not a question of money, but a sense of artistry.

Films for

The following excerpts are from Nehru's speech inaugurating the Film Seminar, New Delhi, February 27, 1955. Here he highlights the influence of cinema in India. He has put forth a powerful plea for children's films that educate them by presenting morals in a subtle way. His reference to comics is thought provoking.

The cinema, let us remember, is one of the biggest influences in the modern world. There are many other things which influence people books, newspapers and so on. But I think it is perfectly correct to say that the influence of the films in India is greater than the influence of newspapers and books combined. I am not at the moment talking about the quality of the influence. I suppose you thought I was being clever, but I was not! I shall explain my meaning. When I said that I was not referring to the quality, I meant that books, for instance, not newspapers so much, would obviously have a greater and deeper influence on those individuals who can take advantage of them. The cinema will not have that effect on them, nor the newspapers. In that sense, book reading is an influence powerful in its quality, provided one knew how to read and what to read. But quantitatively the number of book readers in India is pitifully and woefully small. It makes me sad to think what a small number of people in India read books, judging from sales. It is astonishing how backward our publishing business is?....

The influence of the cinema in India is far greater than that of reading books or reading newspapers or reviews and periodicals. Anything that has widespread influence is of the utmost importance to society and to Government. It cannot be treated as a joke or treated as something that can be classified as bad or as good and left at that. It has to be treated realistically as something of the highest importance for the life of the country. And because it is of the highest importance, a Government must be intimately concerned about it. As I have made clear, I do not want too much Governmental interference in artistic activities. But Government must inevitably be concerned with something which has such a wide influence. Suppose our producers produced a war film which encourages the war mentality. The Government of India would come down upon it with a big thump and stop it. There is no use telling me that we are interfering with the liberty of the individual. I just do not want war propaganda in India to pervert young people's minds. So I say there are limits. There is no reason why we should quarrel about it. There must be broad agreement on the main principles of such restraint among Government, society and the industry itself. There may be difference of opinion as to where the line is to be drawn.

the People

The Cinema is a big industry. I must pay tribute to those who built it up in the last twenty or thirty years, for they have built something big starting from scratch and without much assistance and produced from time to time some very notable films. The mere quantity and the fact that this development has been practically unaided are creditable to them. Many people criticize the quality of many of our films. I hate their rather highbrow point of view. I am not very interested in melodrama. It bores me. I fall asleep. So I do not go to such films at all. But we have to meet a problem here which is not an Indian problem alone. It is melodrama that interests large numbers of people, whether in India, England or America or elsewhere. Public taste, to some extent, moulds what is presented to it. At the same time, what is presented should mould public taste.

There is one thing, I feel, India has been lacking in and that is children's films. Films which are really children's films are of high importance. There is a tendency in our books written for children for the author to consider himself wise and give lectures to children on how they should behave and what virtues they should develop. My own reaction as a child to such lectures, as far as I can remember, was to hit the person lecturing. That is not the way to approach children. By lecturing you inevitably drive children to evil ways. Don't sermonise too much. There are subtler ways of pointing a moral or drawing a lesson. Good children's films can be a very powerful instrument in developing the child and I hope that the Indian film industry will think of this. The Government, not with any intention to compete, is nevertheless likely to compete with private ventures in films; it might on its own produce documentaries or other specialized films, for children and others. There is no desire to compete, but the result to some extent might be a setting up of standard through a certain measure of competition.

(The censorship of films) is a difficult subject so far as I am concerned, because I start with a certain presumption against censorship. I am, I am sorry to say, still affected considerably by old nineteenth century traditions in regard to such matters. I do not take favourably to too much restriction or too much censorship. On the other hand, it seems to me quite absurd for anyone to talk about unrestricted liberty in important matters affecting the public. Suppose, as might well happen, the production of the atomic bomb became cheaper and simpler. Are we going to allow everybody, in the name of the liberty of the individual, to carry an atom bomb with him in his pocket? Certainly not. The invoking of some high principle in favour of censorship or against it has no meaning to me except that, broadly speaking, one should not restrict and interfere to an extent in some activities. I might mention the case, let us say, of what are called "horror comics". I had read about them and recently I saw some of these things. In fact, a very mild type happened to be sent as a birthday gift to my grandson. Looking at it I was horrified that anyone, much less my grandson, should have that kind of literature to read. The horror comics are something which, I am absolutely clear in my mind, should be suppressed ruthlessly. They are a hundred per cent bad, and they are causing, in some countries, all kinds of sadistic impulses, like children just murdering for murder's sake, to have the pleasure of seeing a person killed. Obviously, no government or society ought to allow that kind of thing to flourish. The freedom of the individual is not involved at all. It is clear that the Government must take action to prevent something from spreading which it and society consider evil.

NEHRU ON ART FORMS

Art forms and artistic expressions are inherent in the spirit and material of audio-visual media. Nehru was highly sensitive to artistic expression in any form. His presiding presence was eagerly sought on all functions involving portrayal of art forms, more due to his dominant intellectual stature than the political one.

In this article, Shri Mohan Upreti, Programme Officer of Bhartiya Kala Kendra has edited and integrated the views of Nehru on various art forms. The accent is on traditional and folk media of communication.

Nehru's comments on art or on its different branches, such as the theatre, cinema, music and dance, made on different occasions and at different times bear ample testimony to a mind, highly sensitive and alert, endowed with a penetrating and deep insight. Though these comments do not constitute by themselves a systematic or an elaborate exposition of the principles of aesthetics, they are the extensions of his general philosophical outlook to the field of art. In their implications they stand out in significant contrast to the sadistic pleasure, which most of the political leaders of the present-day world seem to be deriving out of their crude and unwanted interference with artistic matters.

Though devoted follower of the objective method of science, he never made a fetish of it and always realised its limitations in respect of various forms of art. In 'Discovery of India' he writes "This method may not always be applicable in our quest of truth, for art and poetry and certain psychic experiences seem to belong to a different order of things and to elude the objective methods of science. Let us, therefore, not rule out intuition and other methods of sensing truth and reality".

What Nehru thought of Indian films and theatre in 1933 is expressed in the following lines written by him in his autobiography.

"Theatre, music, cinema, talkies, radio and broadcasting all these had been beyond my reach for many years, for even during my intervals of freedom, I was too engrossed in other activities. I have only been once to talkies so far, and the great names of cinema stars are names only to me. I have missed the theatre especially, and I have often read with envy of new productions in foreign countries. In northern India, even when I was out of gaol, there was little opportunity of seeing good plays, for there were hardly any within reach. I believe the Bengali, Gujarati and Marathi drama has made some progress; not so the Hindustani Stage, which is, or was (for I do not know the latest developments) terribly crude and inartistic. I am told most of the Indian films, both silent and talkies do not err on the side of the artistry. They are usually operettas or melodramas, drawing upon some theme from old Indian history or mythology.

I suppose they supply what is most appreciated by the city people. The contrast between these crude

and painful shows and the still surviving artistry of the folk songs and dances, and even village drama is very marked. In Bengal, in Gujarat and in the South, one discovers sometimes, with a shock of pleasant surprise, how fundamentally and yet unconsciously artistic the mass of the village people are. Not so the middle classes; they seem to have lost their roots and have no aesthetic tradition to cling to. The harmonium is their favourite instrument. (I live in hope that one of the earliest acts of the Swaraj Government will be to ban this awful instrument). But perhaps the height of painful incongruity and violation of all artistic codes is met with in the houses of most big taluqdars in Lucknow or elsewhere".

ANCIENT INDIAN THEATRE

In his 'Discovery of India', written much later, he has expressed himself on ancient Indian theatre in greater detail; some extracts are given below:—

> "It is now generally admitted that the Indian theatre was entirely independent in its origins, in the ideas which governed it and in its development. Its earliest can be traced back to the hymns and dialogues of the Rig Veda which have a certain dramatic character".

"Kalidas is acknowledged to be the greatest poet and dramatist of Sanskrit literature. His date is uncertain but very probably he lived towards the end of the fourth century A.C. at Ujaini during the reign of Chandra Gupta II, Vikramaditya of the Gupta dynasty............Probably long before Kalidas, another famous play was produced, shudrakas, 'mrichh-katika' or the Clay-Cart, a tender rather artificial play, and yet with a reality which moves us and gives us, a glimpse into the mind and civilization of the day. About 400 A.C. also during the reign of Chandra Gupta II, yet another notable play was produced, Visakhdatta's 'Mudra Rakshasha' or the Signet Ring. This is a purely political play with no love motive or story from mythology. In some ways it is a remarkably topical play today. Harsha the Kind...was also a playwright, and we have three plays written by them. About 700 A.C. there lived Bhavabhuti, another shinning star in Sanskrit literature".

DECLINE OF SANSKRIT DRAMA

Analysing the reasons for the decline of drama, he says, "it has been suggested that this decline of the drama may be partly due to lack of royal patronage during the Indo-Afghan and Mughal periods and the Islamic disapproval of the drama, as an art form, chiefly because of its intimate association with the national religion. For this literary drama apart from the popular aspects which continued, was highbrow and sophisticated and dependent on aristocratic patronage. But there is little substance in the argument though it is possible that political changes at the top had some indirect effect. As a matter of fact the decline of the Sanskrit drama was obvious long before those political changes took place. And even those changes were confined for some centuries to north India and if this drama had any vitality left it could have continued its creative career in the south. The record of the Indo-Afghan, Turkish and

Nehru with a group of folk dancers.
(Courtesy: Shri Govind Vidyarthi)

Mughal rulers, apart from some brief puritanical periods, is one of definite encouragement of Indian culture, occasionally with variations and additions to it. Indian music was adapted as a whole and with enthusiasm by the Moslem Courts and the nobility, and some of its greatest masters have been Moslems. Ibrahim, Adil Shah, the ruler of Bijapur, wrote a treatise in Hindi on Indian music. It might be said that except in regard to actual image-making no attempt was made by Moslem rulers, apart from a few exceptions to suppress any art form.

The Sanskrit drama declined because much in India was declining those days and the creative spirit was lessening".

POPULAR THEATRE

Writing about the popular theatre of India, Nehru says "But apart from this high class literary theatre, there has always been a popular theatre based on stories, from Indian mythology and the epics, themes well known to the audience, and concerned more with display than with any dramatic element. This was in the language of the people in each particular area and was therefore confined to the area".

While comparing Sanskrit drama with Greek drama he writes "There is nothing comparable to the power and majesty of Greek tragedy in Sanskrit. Indeed, there is no tragedy at all, for a tragic ending was not permitted. No such fundamental questions are discussed for the commonly held patterns of religious faith were accepted by the dramatists. Among these were the doctrines of rebirth and cause and effect....

...There is no intervention of blind forces against which man has to fight, though his struggles are of no avail...The plays and Sanskrit poetry in general were in full accord with the Indian spirit and there are few traces of any rebellion against it. Yet there is no meek submission to fate; the hero is always a man of courage who faces all hazards. . .there are powerful dramatic situations and moving scenes, and a background of life which seems like a picture, in a dream, real and yet unreal, all woven together by a poet's fancy in magnificent language . . ..It almost seems though it may not have been so, that life in India was more peaceful, more stable than as if it had discovered its roots and found answer to its questions. It flows along serenely and even strong winds and passing storms ruffle its surface only. There is nothing like the fierce tempest of Greek tragedy. But it is very human and there is an aesthetic harmony and a logical unity about it. The nataka, the Indian drama, says Sylvain Levi, still remains the happiest invention of the Indian genius".

Nehru's emphasis on simplicity of the medium is obvious from what he writes about Amir Khusro in the *Discovery of India*—But his fame in India rests, above all on his popular songs, written in the ordinary spoken dialect of Hindi. Wisely he did not choose the literary medium which would have been understood by a small coterie only; he went to the villager not only for his language but for his customs and ways of living. He sang of the different seasons and each season, according to the old classical style of India, had its own appropriate tune and words; he sang of life in its various phases, of the coming of the bridge, of separation from the beloved, of the rains when life springs anew from the parched earth. Those songs are still widely sung and may be heard in any village or town in northern or Central India, especially when the rainy season begins...I do not know if there is any other instance anywhere of songs written 600 years ago, maintaining their popularity and their mass appeal, and being still sung without any change of words".

ARTISTIC FREEDOM

In the post-independence era of cultural revival Jawaharlal Nehru, both as the Prime Minister and the leader of the nation attached great importance to such media of mass communication as the cinema, theatre, music and dance. A born democrat, he always abhorred the idea of too much state intervention in matters of art and artistic creations. In his inaugural speech delivered on the occasion of the Film Seminar organised by the Sangeet Natak Akademi in 1955, he gave expression to his views on artistic media and their importance in contemporary India and the role of the State vis-a-vis artistic productions. Speaking of films he said "It is one of the biggest things in the modern world, let us remember that...well I think it is perfectly correct, to say that the influence in India of the films is greater than the influence of newspapers and books all combined...Now anything that has or is likely to have that widespread influence is of the utmost importance. It is obvious from any point of view. You may consider it in terms of high art, well and good....but regardless of that, in terms of moulding the people of the country, the new generations, it is of high importance. It cannot be treated as a joke nor can it be treated as something bad, or as good, or something whatever it is. It has to be treated realistically as something of the highest importance, a Government must be intimately concerned with it. In what manner, is a different matter". Giving his opinion on what is being said in the country today about problems facing the film industry he said "Why worry about what they say? They might talk a good deal of sense and they might talk an equal amount of nonsense and have the right to talk nonsense as well as sense". His views on State intervention and the question of the freedom of artistic expression were made clear by him in the following words:

"The horror comics undoubtedly are something which I am absolutely clear in my mind should be

suppressed ruthlessly. There is no question of freedom of the individual on the other hand, it is a dangerous thing for a Government to become too much of a judge even of people's morals if I may say so. At any rate, I do not think it desirable for a Government to become that kind of judge!... I do not take kindly to too much regulations and regimentation to use Governmental language, to too much protocol and more especially in matters which obviously are things of the spirit—music, dance, literature and the like. My point is that these creative arts must be allowed to grow, encouraged to grow with as little interference as possible. It is only when they manifestly become a social menace or a social danger that Government must come in and come in with a heavy hand".

As is well known, more than anything else, Jawaharlal Nehru loved children. In his Film Seminar speech he emphasised the significant role which children's films could play in our country today. "One thing I feel, India has been rather lacking in—in wholly but largely and that is children's films and I think they are of high importance". About the approach one should have in such films, Nehru said: "It is not the way to approach children or anybody to go about lecturing on the virtues to be cultivated. Inevitably, you drive that person to evil ways by your lectures. Don't sermonise too much. But there are other subtler ways of pointing a moral or drawing a lesson, and a good children's film can be very powerful instrument in developing the child and I hope that the Indian film industry will think of it.

FOLK DANCES

Jawaharlal Nehru, it may be recalled, impressed with the high artistic quality of the folk dance in various parts of the country during his travels, initiated in 1953 the folk dance festival as part of the Republic Day Celebrations, with a view to building up the true cultural unity of India.

The message given by him to the folk dance festival of 1958 is a great tribute to the part played by dancing especially folk dancing in national life.

The message says:

"Dancing, I take it represents the joy and vitality of life. It has to be in tune with life even as Shiva's dance is supposed to be in tune with cosmic forces.

While the classical dancing of India or of any other country may be highly developed and very beautiful, it is the folk dancing which comes nearest to nature and, therefore, is more in tune with nature's ways. It is creative and spontaneous, friendly and human. It adds to the joy of life and has a very considerable social significance.

India has a wonderful variety of folk dances. That in itself demonstrates the inherent vitality of the Indian people, or at any rate the people in our rural areas and in our hills and mountains. I am happy that Republic Day has become specially associated with our Folk Dance Festival. Every year we look forward to this Festival and welcome it.

Nehru addressing folk dancers.
(Courtesy: Shri Govind Vidyarthi)

May the joyful spirit of these folk dances, spread in our country and indeed the rest of the world and thus produce harmony where there is often discord and conflict".

VISUALIZING NEHRU THROUGH FILMS

Films add a new dimension to the memory of Nehru. Lucky are those who saw this charming colossus walk on earth, in flesh and blood. However, all of us will cherish a longing to have a vicarious experience of visualizing Nehru through films. An abundance of filmic material directly on Nehru or focussing on Nehru in certain national and international events is available in India and abroad. Most of the films listed here have been produced by the Films Division, Ministry of Information and Broadcasting, Government of India. These films have been catalogued in two parts. Part A contains those films in which some event in the life of Nehru is highlighted. Part B lists general films in which Nehru appears in some portion of the film. These films are available for screening from the different branch offices of Films Division. Some of these can be borrowed from the Central Film Library, National Institute of Audio-Visual Education.

(Abbreviations used for the Source:

F.D. means Films Division

C.F.L. means Central Film Library).

FILMS ON NEHRU

(PART A)

1. OUR PRIME MINISTER

35 mm 569.4 metres. B. & W $20\frac{3}{4}$ mins.
16 mm 227.8 metres.

The documentary gives intimate glimpses of a day in the late Prime Minister's crowded life, with flash-backs to explain what India has achieved, both at home and abroad. The episodes related here, tell their own story in simple human images and also show the late Prime Minister in the informal atmosphere of his home, with his family and in his study.

Source : F.D., C.F.L.

2. PRIME MINISTER'S VISIT TO KASHMIR

35 mm 285.9 metres. B. & W. $10\frac{1}{2}$ mins.
16 mm 114.0 metres.

This is a film record of the visit of the late Prime Minister Nehru to Kashmir in 1957.

Source: F.D.

3. CHILDREN'S DAY

35 mm 312.4 metres. B. & W. $11\frac{1}{2}$ mins.
16 mm 125.0 metres.

The documentary emphasises the international aspect of the child welfare movement and shows in detail the celebration of the 'Children's Day' in various parts of the country, containing some pleasant 'live talkie' interludes of "Chacha Nehru" meeting a group of children at a radio programme.

Source : F.D., C.F.L.

4. BACHON SE BATEN

Hindi 1 reel. Short film
B. & W. 5 mins.

Late Pandit Nehru's talk with the children.

Source: Children's Film Society, C.F.L.

5. JAIPUR CONGRESS SESSION

35 mm. 287.1 metres. B. & W. 10½ mins.
16 mm 114.8 metres.

This is a film record of the historic 55th session of All India Congress Committee held at Jaipur, where men, women, and children thronged to see and hear the national leaders discussing important political, social and economic problems.

Source : F.D.

6. CHILDREN'S MAGAZINE NO. 2

35 mm 231.6 metres. B. & W. 8½ mins.
16 mm 92.4 metres.

A film for the children which shows the late Prime Minister Nehru spending a few happy moments amongst them.

Source : F.D., C.F.L.

7. TOWARDS BETTER UNDERSTANDING

35 mm 184.1 metres. B. & W. 6¾ mins.
16 mm 73.6 metres.

Summarising in a lucid manner the events which led to the signing of the 'Minority Pact' on April 8, 1950, by the Prime Ministers of India and Pakistan, this documentary reproduces in appropriate shots the important features of the Agreement, accompanied by extracts from Pandit Nehru's broadcast speech.

Source : F.D., C.F.L.

8. INDIAN PRIME MINISTER JAWAHARLAL NEHRU IN SOVIET COUNTRY

Colour Hindi/English
70 mins. 914.7.

The film presents a documentary report on Jawaharlal Nehru's tour of the U.S.S.R. in 1955, Portrays important places visited by the Prime Minister and the tumultuous reception given to him by the people of USSR.

Source : C.F.L.

9. PRIME MINISTER'S TOUR TO SOVIET UNION AND OTHER EUROPEAN COUNTRIES

Hindi 99 mins.
914.7.

Gives a vivid description of the Prime Minister's visit to the Soviet Union and other European countries.

On June 4, 1955, Delhi bids farewell to Shri Jawaharlal Nehru as he prepares to leave for his journey. From Delhi to Bombay, Cairo and Rome and then on to Prague, the Capital of the Czechoslovak People's Republic.

On June 7, the late Prime Minister reaches Moscow. The ovation at the airport is climaxed by a giant Muscovite welcome as the Prime Ministers of India and the Soviet Union drive through two miles of packed streets. Prime Minister visits the Agricultural Exhibition of USSR, Stalingrad, Tractor Factory, Defence Museum etc. He then moves on to Simferopot in of the Southern most part of the Ukrainian Republic, to Tbilisi—capital of Georgia and then through Soviet Asia to Tashkent—capital of Uzbekistan. Tracing the routes of his journey to other European countries, the film concludes with the late Prime Minister's journey from Cairo to Delhi.

Source: C.F.L.

10. PROFILE OF PEACE

35 mm 530.0 metres. B. & W. 19 mins.
16 mm 212.0 metres.

A record of the visit of the late Prime Minister, Shri Nehru to the United States of America in November, 1961.

Source : F.D.

11. MR. NEHRU VISITS U.S.A., MEXICO AND CAIRO

35 mm 1029 metres. 16 mm 412 metres.

The film depicts the visit of the late Prime Minister, Shri Nehru, to the United States of America, Mexico and Cairo in November 1961.

Source : F.D.

12. MITRATA KI YATRA

35 mm 3321.6 metres. B. & W. 121 mins.
16 mm 1328·6 metres.

This 13-reel full-length documentary is a complete pictorial record of Pandit Jawaharlal Nehru's five-week tour of the Soviet Union, Yugoslavia, Poland, Rome, London and Cairo.

Source : F.D. & C.F.L.

13. EASTERN JOURNEY

35 mm 2996.4 metres. B. & W. 109 mins.
16 mm 1198·6 metres.

This film is a report on Prime Minister Nehru's tour of the People's Republic of China and the South-East Asian countries. It also covers the visits of the various cultural delegations exchanged between China and India.

Source : F.D.

14. PRIME MINISTER'S VISIT TO UNITED ARAB REPUBLIC

35 mm 741.2 metres. B. & W. 27 mins.
16 mm 296.4 metres.

Prime Minister Nehru's tour of United Arab Republic in 1960 is covered in this film.

Source : F.D.

15. INDIA'S PRIME MINISTER VISITS INDONESIA—1.

35 mm 312.4 metres. B. & W. 11½ mins.
16 mm 125.0 metres.

Illustrating the cultural affinity between India and Indonesia, this short film presents a documentary report on Pandit Jawaharlal Nehru's tour of South-East Asia. Scenes of the rousing reception accorded to the Prime Minister on his arrival at Jakarta and his address to the Joint Session of the Indonesian Parliament follow in quick succession, culminating in an interesting study of Jakarta, the capital of Indonesia.

Source : F.D.

16. INDIA'S PRIME MINISTER VISITS INDONESIA—II

35 mm 313.9 metres. B. & W. 11½ mins.
16 mm 125.6 metres.

A further film report on Pandit Jawaharlal Nehru's tour of South-East Asia, this beautiful pictorial record highlights the Prime Minister's visit to Papandajan the famous volcano, the world renowned Buddhist temple of Borobudur, and an intimate study of Bali with its continuous stretch of gardens and villages.

Source : F.D.

17. PRIME MINISTER OF INDIA VISITS PAKISTAN

35 mm 397.4 metres. B. & W. 14½ mins.
16 mm 158.8 metres.

A film coverage on the visit to Pakistan by Prime Minister Nehru in 1960.

Source : F.D.

18. PRIME MINISTER IN BHUTAN

35 mm 1273.7 metres. B. & W. 46½ mins.
16 mm 509.6 metres.

The Himalayan kingdom of Bhutan with its simple picturesque people is the subject of this documentary. Starting with the opening of the Gangtok-Nathulla Road, the documentary revolves round the historic visit of Prime Minister Nehru to Bhutan and the warm welcome extended to him by the Maharaja, the royal family and the people of Bhutan.

Source : F.D.

19. PRIME MINISTER'S VISIT TO JAPAN

35 mm 1131.6 metres. B. & W. 41½ mins.
16 mm 452.4 metres.

A film coverage of the visit of Prime Minister Nehru to Japan in 1957.

Source : F.D.

20. PRIME MINISTER'S VISIT TO IRAN

35 mm 536.1 metres. B. & W. 19½ mins.
16 mm 214.4 metres.

The visit of Prime Minister Nehru to Iran in 1959 is covered in this film.

Source : F.D.

21. PRIME MINISTER'S VISIT TO SAUDI ARABIA

16 mm 123.1 metres.
B. & W. 11¼ mins.

This is a film record of Prime Minister Nehru's visit to Saudi Arabia in 1956.

Source : F.D.

22. PRIME MINISTER'S VISIT TO LEBANON

35 mm 126.8 metres. B. & W. 4¾ mins.
16 mm 50.8 metres.

A film record of the visit of Prime Minister Nehru to Lebanon in Africa during 1960.

Source : F.D.

23. PRIME MINISTER NEHRU VISITS NIGERIA

35 mm 476 metres. B. & W. 17 mins.
16 mm 190 metres.

A film record of the visit of Prime Minister Nehru to Nigeria in 1962.

Source : F.D.

24. PRIME MINISTER IN AFGHANISTAN

35 mm. 401.4 metres. 16 mm 160.4 metres.
B. & W. 14½ mins.

The film covers the visit of Prime Minister Nehru to Afghanistan in 1959.

Source : F.D.

25. AND SO TO SLEEP

Hindi
35 mins.

The film depicts the life of Pandit Jawaharlal Nehru from Bhubneshwar session of A.I.C.C. till his death on May 27, 1964. The tributes paid to him by the Indian and foreign leaders have been nicely shown in this film. It also covers his will and the immersion ceremonies of his ashes.

Source : C.F.L.; F.D.

26. WELCOME VISITOR TO THE UNITED STATES, A.

Colour 16 mm. 20 mins.

Highlights of late Prime Minister Nehru's visit to the United States in November, 1961. Shows Shri Nehru being welcomed by the late President Kennedy at Newport, Rhode Island and follows the two leaders to Washington for the official welcome, and their meetings at the White House. Shows the reception at the Indian Embassy and the meeting with pressmen at the National Press Club. Then shows Shri Nehru in New York—his welcome by Mayor Wagner, his address before the United Nations General Assembly; his visit to the New York University campus; and in Los Angles—his visit to the Disneyland, meeting with film celebrities as a guest of the Motion Picture Association and his visit to the University of California at Los Angles includes brief excerpts of some of Shri Nehru's talks and also the engagements of Mrs. Indira Gandhi who accompanied her father on this visit.

PART (B)

1. A NATION PREPARES

35 mm. 71 metres. B. & W. 3 mins.
16 mm 28 metres.

The film shows the civil defence efforts of the people in response to the Prime Minister's call for readiness during the emergency.

Source : F.D.

2. MISSION OF PEACE

35 mm 516.6 metres. B. & W. 18¾ mins.
16 mm 206.6 metres.

The peace loving nations of the world tried hard to end the war in Korea. Our Prime Minister appealed to the belligerents to end the war. The Indian delegation presented a formula for peace at U.N.O. which was accepted after much discussion. The Neutral Nations' Repatriation Commission was appointed, with India as Chairman, Executive-Agent and Umpire. The documentary is an on-the-spot record of the working of the Commission and gives intimate glimpses of our Jawans at work.

Source : F.D., C.F.L.

3. PILGRIMAGE TO FREEDOM

35 mm 585.8 metres. B. & W. 21¼ mins.
16 mm 234.3 metres.

The various vicissitudes in India's march to freedom, which began in 1857 and culminated ninety years later in India's liberation from foreign rule in 1947, are all recounted in memorable detail in this two-reeler documentary.

Source : F.D., C.F.L.

4. PILGRIMAGE TO FREEDOM

35 mm 609.3 metres. B. & W. 22¼ mins.
16 mm 243.7 metres.

A revised version of the above film.

Source : F.D.

5. GANDHIJI

Hindi 90 mins.
923

The film uses still photographs to recreate Gandhiji's life story. The scenes include Gandhiji's birth place in Kathiawar, his famous Salt March and demonstrations following Gandhiji's arrest, Independence Day Celebration and Gandhiji's funeral.

Source : C.F.L.

6. LAST JOURNEY

English 11 mins.
954

Produced by the Gandhi Smarak Nidhi in collaboration with the Film Division, the film brings to the screen all the pathos and grief which a stunned humanity received on the news of the assassination of Gandhiji on the fateful day of January 30, 1948.

Reconstructed from a rare collection of films and photographs, the documentary describes the martyrdom of the Mahatma, the cremation on the banks of Yamuna and the Asthi ceremonies.

Source : C.F.L., F.D.

7. NATIONAL CHEMICAL LABORATORY

35 mm. 303.3 metres. B. & W. 11 mins.
16 mm 120.1 metres.

This film presents the National Chemical Laboratory in Poona which was opened by the late Prime Minister in January, 1950 to give the much needed impetus to industrial research in India. Processes have been developed here for the making of gelatin from bones and hides, and insecticides from waste tobacco. Attractive wrinkle finish paints, inks, carbon black, greases, etc., are also produced. In addition, the Laboratory gives prompt attention to queries on Industrial problems and has numerous practical suggestions for prospective investors.

Source : F.D., C.F.L.

8. BOGOR CONFERENCE

35 mm 331.8 metres. B. & W. 12 mins.
16 mm 132.7 metres.

On December 28, 1954, the Prime Ministers of India, Burma, Pakistan, Ceylon and Indonesia met at Bogor in Indonesia. The documentary is a report on the conference during which a tense world watched keenly resurgent Asia's attempts to strengthen the forces for peace.

Source : F.D., C.F.L.

9. HELP FIGHT SMALL-POX

35 mm 64 metres. B. & W. 2 mins.
16 mm 25 metres.

This film is an appeal by the late Prime Minister to the people of India to help fight the scourge of small-pox in the country.

Source : F.D.

10. BHARAT SEVA DAL IN MYSORE

English 11 mins.
362

Shows the training and activities of the Bharat Seva Dal in Mysore, a voluntary youth organisation founded by Shri N. S. Hardikar. The aim of the Dal is to develop a spirit of sacrifice, discipline and nation-building in the youth of India. Shows the visit of Gen. Cariappa, Pandit Purshotamdas Tandon, President Rajendra Prasad and Pandit Nehru, etc., who have addressed the Dal on various occasions.

Source : C.F.L.

11. INVITATION TO INDIA

Records the visit to India of Mrs. Jacqueline Kennedy, wife of the late American President, in March, 1962. In a picturesque portion of this film late Prime Minister Nehru is seen here welcoming the guest.

Source: United States Information Service in India.

Life of Nehru

—A CHRONOLOGY

PRESENTED MAINLY FOR THE YOUNG PEOPLE

1889 Born in Allahabad (November 14).

For the first eleven years he was not sent to any school but educated at home under tutors and governesses.

1905 At the age of 15, went to England for education at Harrow.

1907 Entered Trinity College, Cambridge.

1909 Visited Germany and France.

1910 Took his degree with honours in the Natural Sciences Tripos (Chemistry, Geology and Botany).

1912 Barrister-at-law, Inner Temple. Returned to India. Started practice at Allahabad High Court. Attended the Bankipore session of the Indian National Congress as a delegate.

1913 Joined the United Provinces' Congress organisation.

1915 Delivered the first public speech in Allahabad at a protest meeting against a new act suppressing the press.

1916 Married Kamala Kaul (February). First meeting with Gandhiji at the Lucknow Congress.

1917 Joined the Home Rule Movement started under the leadership of Lokmanya Tilak and Dr. (Mrs.) Annie Besant.

Daughter Indira was born. (November 19).

1918 Became member of the All India Congress Committee.

1919 Assisted C. R. Das in the inquiry into the Punjab disturbances.

1921 Imprisoned for the first time for distributing notices of a hartal in connection with the visit of the Prince of Wales. (December 6).

1922 Released from jail. (March 3).

Imprisoned again for 'intimidating' dealers of foreign cloth. (May 1).

1923 Released. (January 31).

Imprisoned in Nabha jail for defying Resident's order asking him to leave the State. (September 22).

Released. (October 4).

Elected Chairman of the Allahabad Municipal Committee. Appointed General Secretary of the Indian National Congress at Coconada session (again in 1924-1925; 1927-1929).

1925 Resigned from the Chairmanship of Allahabad Municipality.

Kamala fell seriously ill.

1926 Took Kamala to Switzerland for treatment. (March).

Visited Italy, France, Germany, Belgium and Russia.

1927 Attended the Congress of Oppressed Nationalities in Brussels as official delegate of the Indian National Congress. (February).

Returned from Europe and was instrumental in committing the Indian National Congress to the goal of independence at the Madras session. (October).

1928 Was lathi-charged while leading a procession against Simon Commission in Lucknow. (November 29).

Founded Independence for India League, which advocated complete severance of the British connection, and was its General Secretary.

1929 Got the All-India Congress Committee to accept the D. P. C. C's Socialist programme.

Presided over Lahore session of the Congress where Congress goal was changed to complete independence.

Presided over Nagpur session of the All-India Trade Union Congress. Raised funds for defending the prisoners of Meerut Conspiracy Case. Published "Letters from a Father to His Daughter."

1930 Arrested and sentenced to six month's imprisonment for participation in the Salt Satyagarha. (April 14).

Released from Naini Central Prison. (October 11).

Rearrested for participating in a peasant's conference at Allahabad and sentenced to two years' rigorous imprisonment. (October 29).

1931 Released from jail. (January 26).
Father Motilal Nehru died. (February 6).
Arrested for defying order prohibiting him from leaving Allahabad: sentenced to two years' rigorous imprisonment (December 26).

1933 Discharged from jail on account of mother's illness. (August 30).

1934 Toured earthquake-stricken Bihar and organised relief for sufferers. (January).

Arrested at Allahabad for his 'seditious' speeches at Calcutta and sentenced to two years' imprisonment. (February 16).

Released to visit Kamala Nehru who had taken seriously ill (August 11) but rearrested ten days later for making anti-Government speeches.

1935 Completed his "Autobiography" in Almora District Jail (February 14). Released because of Kamala Nehru's critical condition (September 4) and flew to Europe to be with her.

1936 Kamala Nehru expired. (February 28). Visited London and Rome also. Presided over the 49th session of the Congress held at Lucknow. (April 23).

Agreed to the Congress contesting the elections under the Government of India Act 1935, but opposed acceptance of office.

Formed and drafted provisional constitution of the Indian Civil Liberties Union and took active interest in its work. (June 2).

Toured the country extensively on an election campaign. Presided over the Indian National Congress session at Faizpur. (December 26).

1938 Mother Swarup Rani died.
Became Chairman of the National Planning Committee.

Visited Spain during the Civil War.

1939 Visited China.

1940 Arrested during the individual Satyagraha Movement (October 31) and sentenced to four years' rigorous imprisonment.

1941 Released from Jail. (December).

1942 Discussions with Chiang-Kai-shek in India.
Participated in the negotiations started by Stafford Cripps for settlement with India.

Moved the famous 'Quit India' resolution at the AICC.

Arrested along with Gandhiji and members of the Congress Working Committee, and taken to Ahmednagar Fort. (August 8).

1944 Started writing "Discovery of India." (April 13).

1945 Released from Jail. (January 15).

Participated in the Simla talks for settlement with the British Government. (June 25).

Organised legal defence for officers and men of the INA.

1946 Published "Discovery of India" (March). Toured South East Asia.

Elected Congress President for the fourth time. (May 9).

Accepted Viceroy's invitation to form an Interim Government (August 17) sworn in as Vice-President and Member Incharge of External Affairs. (September 2).

Visited NWFP. (October).

Visited London to discuss with the British Government certain interpretations of the Cabinet Mission Plan. (December).

Moved the Objectives Resolution in the Constituent Assembly. (December 30).

1947 Presided over the Indian Science Congress at Delhi. (January 3).

Inaugurated the Asian Relations Conference in New Delhi. (March 23).

Became independent India's first Prime Minister. (August 15).

Visited riot-affected areas in the Punjab with Liaqat Ali Khan and Sardar Patel. (August 31).

1948 Assassination of Gandhiji. (January 30).

Propounded in the Constituent Assembly India's new foreign policy based on non-alignment, freedom to judge all issues on merit. (February 17).

Laid the foundation stone of the Hirakud Dam (April 12).

Inaugurated the third session of the United Nations Economic Commission of Asia and the Far East at Ootacamund. (June 2).

Addressed the first meeting of Atomic Energy Commission. (August 20).

Inaugurated the first meeting of the Regional Committee of the WHO for South East Asia. (October 4).

Attended the Commonwealth Prime Ministers' Conference in London which led to the continued membership of the Republican India in the Commonwealth. (October 6).

Addressed the special session of the General Assembly of the United Nations in Paris. (November 3).

Inaugurated the Asian Regional Conference of the International Meteorological Organisation at New Delhi. (November 10).

Inaugurated the Silver Jubilee session of the Indian Historical Records Commission in New Delhi. (December 23).

1949 Inaugurated the 19-Nation Asian Conference to condemn the Dutch aggression on Indonesia. (January 20).

Attended the Commonwealth Prime Ministers' Conference. (April 19).

Called on Pakistan to join India in a 'No-War' declaration. (September 24).

Left India on an official visit to the USA (October 7), addressed the US Congress, also addressed the Trusteeship Committee of the U.N. General Assembly. (October 19).

Visited Canada and addressed both Houses of the Canadian Parliament at Ottawa. (October 24).

Awarded American Spirgarn Medal for services in the Negroes cause. (November 6).

1950 Addressed the annual convocation of the University of Ceylon, Colombo. (January 12).

Planning Commission, with Nehru as its Chairman, set up. (March).

Visited Karachi at the invitation of Pakistan Government. (April 26).

Issued an appeal to the Big Three calling for a speedy end to the Korean War. (July 14).

1951 Start of the FIRST FIVE-YEAR PLAN.

Visited Cairo, Geneva, London and Paris. Official visit to Nepal. (June 11).

Elected President of All India Congress Committee (September 9) and presided over the 57th session of Congress at Delhi. (October 18).

Addressed International Statistical Conference at New Delhi. (December 5).

Performed opening ceremony of Salar Jung Museum, Hyderabad. (December 16).

1952 First General Elections.

Participated in the International Buddhist Conference held at Sanchi.

1953 Participated in the World Gandhian Seminar held in New Delhi. (January 9).

Presided over the Hyderabad Session of the Indian National Congress. (January 17-18). Attended coronation of Queen Elizabeth II. (May 28).

Visited Karachi at the invitation of Government of Pakistan. (July 25).

Opened the deliberations of the Consultative Committee of the Colombo Plan at New Delhi. (October 13).

1954 Received Sir John Kotelawala, Prime Minister of Ceylon. (January 15). Paid a week's visit to Ceylon. (April 27—May 3).

Received Chinese Premier, Mr. Chou-En-lai. (June 25).

Issued joint statement embodying the Five Principles of Co-existence, Panch Sheel. (June 25).

Visited China. (October).

Received President Tito of Yugoslavia. (December 17).

Visited Burma, Thailand, Indonesia and Malaya.

1955 Received in New Delhi the U.N. Secretary-General, Dag Hammarskjoeld. (January 3).

Attended the Commonwealth Prime Ministers' Conference and called on Queen Elizabeth. (January-February).

Met Egyptian Premier Nasser and his party. (April 13).

Attended Afro-Asian Conference at Bandung. (April 15-25).

Laid Foundation-stone of National Museum in New Delhi. (May 12).

Left on a tour of the Soviet Union, Yugoslavia, Poland, Czechoslovakia, Austria, Italy and Egypt (June 5) and conferred with Premier Nasser of Egypt in Cairo.

Bharat Ratna conferred. (July 15).

Inaugurated Hindustan Machine Tools Factory at Bangalore. (October 6).

Welcomed to India the Russian Prime Minister Marshal Bulganin, and the then First Secretary of the Russian Communist Party, N. Khruschev. (November 18).

Welcomed King Saud of Saudi Arabia to India. (November 28).

Laid foundation-stone of Nagarjunasagar Project. (December 10).

1956 Start of the Second Five Year Plan.

Had meetings with Selwyn Lloyd, the British Foreign Secretary, John Foster Dulles, the U.S. Secretary of State, the French Foreign Minister, Christian Pineau, and First Deputy Prime Minister of Soviet Russia, Mr. Mikoyan. (March).

Signed an agreement with Canada for the establishment of atomic reactor. (April 28).

Attended the Commonwealth Premiers' Conference in London (June 27—July 6) and later visited Ireland, West Germany, France, Yugoslavia, Greece, Egypt, Syria and the Lebanon. Sounded a warning against use of force in solving the Suez Canal question (July 23) and sent a message to U.N. Secretary-General urging swift U.N. action against Anglo-French Israeli aggression against Egypt. (October 31). Involved in a jeep accident near Anjar (Saurashtra). (August 18).

Addressed the delegates to the Ninth UNESCO Conference in Delhi. (November 5).

Discussed in New Delhi with Chinese Premier Chou-En-lai the border dispute between the

two Governments and Chou-En-lai accepted the formalisation of McMohan Line. (November 28).

Visited U.S.A., Canada and Europe. (December).

1957 Second General Elections.

Visited Nalanda with Dalai Lama and Panchen Lama for final ceremonies of the 2500th anniversary of the Buddha's Mahaparinirvana. (January 12).

Inaugurated Hirakud Project in Orissa. (January 13).

Opened Asia's first reactor in Trombay. (January 28).

Temporarily took over Defence Portfolio. (January 30).

New Central Cabinet headed by Nehru sworn in. (April 17).

Left on goodwill visits to Syria, Denmark, Finland, Norway and Sweden. (June).

Attended Commonwealth Prime Ministers' Conference. (June 26 to July 5).

Visited Holland, Egypt and Sudan. (July).

Visited Japan. (October 4-13).

Addressed Commonwealth Parliamentary Conference in New Delhi. (December 2).

1958 Held talks with Prime Minister of Czechoslovakia, Mr. William Siroky. (January 3-5). Held discussions with President Soekarno of Indonesia (January 7-8), and with Harold MacMillan, the British Prime Minister. (January 8-10). Issued joint statement with King Zahir Shah of Afghanistan for a high level meeting to relax international tension (February 13) and later similar statement with Prime Minister of Rumania, Mr. Chiva Stoica. (March 10).

Expressed desire to r
ship but bowed to
bers of Congr

1959 Received Prime Minister of Ghana, Mr. K. Nkrumah.

Addressed Golden Jubilee Session of the Institute of Science at Bangalore. (February 4).

Held talks with Sardar Mohd. Daud Khan, Prime Minister of Afghanistan. (February 5).

Laid foundation-stone of Indian Institute of Technology. (March 10).

Nehru met Dalai Lama at Mussoorie. (April 24).

Visited Nepal. (July 11-15).

1960 Met Mr. Chou En-lai in New Delhi and decided to get the respective view-points examined at official level making every effort to avoid friction. (April).

Attended the Commonwealth Prime Ministers' Conference in London and visited Paris, Egypt, Turkey and Lebanon. (May).

Attended the U.N. 'Summit' General Assembly Session as leader of Indian delegation (September-October). Inaugurated Kundah Hydro-electric project, Madras State.

Inaugurated States of Maharashtra and Gujarat.

Addressed U.N. General Assembly and stressed the need for world peace.

1961 Start of the Third Five Year Plan.

Inaugurated WHO session in New Delhi. (February 7).

Held talks with Maharaja of Bhutan. (February 8-13).

Attended the Commonwealth Prime Ministers' Conference. (March).

Attended the summit m
aligne

1962 Third General Elections.

Inaugurated Noonmati Oil Refinery in Assam. (January 1).

Inaugurated the 49th session of the Indian Science Congress. (January 3).

Inaugurated Commonwealth Education Conference. (January 11).

Invited to form new Government after the Third General Elections and the new Cabinet sworn in. (April 10).

Addressed UNESCO in Paris (September 21). Gave a call to the nation to meet Chinese aggression unitedly. (October 22).

Sent messages to various heads of Governments on the situation created by renewed armed aggression of Chinese forces on Indian territory launched on September 8. (October 26-27).

Received Tungku Abdul Rahman, the Malayan Prime Minister. (October 27).

Received President of Cyprus. Archbishop Makarios. (October 31).

1963 Had talks with Ceylonese Premier, Mrs. Bandaranaike, Mr. Ali Sabry of UAR and Mr. Asante Of ori-Atta of Ghana on Colombo proposals on Sino-Indian Dispute. (January 10-13).

Moved talks with Ceylonese Premier,.

Moved Resolution in Lok Sabha for acceptance of Colombo proposals. (January 23).

Inaugurated Village Volunteer Force. (January 26).

Dedicated Bhakra Dam to the Nation. (October).

Commissioned first A.C. Electric Loco at Chitranjan. (November).

1964 Laid foundation-stone of Orissa's Tikkarpara Dam Project. (January).

Taken ill during the Bhubaneswar Session of the Congress. (January).

Met King Mahendra of Nepal on the occasion of foundation-stone laying ceremony of the Kosi and Gandak projects. (May).

Visited Dehra Dun for rest. (May 23-26).

Light went out. (May 27).

It should gladden our hearts to note that this beautiful Land of ours has produced such great men, endowed with such a wonderful spirit of service and self-sacrifice. Jawahar is a real Jawahar ***(Jewel).***

—MAHATMA GANDHI

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